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BIOGRAPHY.

Sketch of the life of the celebrated FRANCIS TURRETTINE, professor of divinity at Geneva, who died anno 1687. Translated from B. Pictet's Latin oration, delivered before the academy of Geneva, when he ascended the theological chair, in the room of Turrettine, his uncle.

"IT is not a hall filled with smoky statues," as Seneca observes, "that can make a man illustrious; because no one hath lived for our glory, nor is any thing ours which existed before us." Yet, if dignity of family is of any avail to procure just veneration from lofty minds; that our Turrettine was nobly descended, is well known to all who have heard that his ancestors held the first rank in the very ancient republic of Lucca. The first of that family who came to Geneva was Francis Turrettine, the grandfather of our deceased friend. This man, more than a century since, impelled by an ardent zeal for knowing, and professing the reformed religion, renounced every thing dear in his native country, and after suffering many hardships, arrived at this happy place. He had lived for some years at Antwerp, and was intimately acquainted with the most illustrious Marnix Santaldegond. But that place being besieged by the duke of Parma, he was forced to leave it at the hazard of his life, and came first to Geneva, and afterwards to that sacred asylum for proscribed humanity and persecuted religion, Zurich. After he had resided more than five years there, he returned to this city, where he spent the remainder of his days. He was a man of the strictest integrity, and of a very blameless life; faithful to his promises, and a lover of true religion, which he proved by many acts of beneficence to the poor. Thus he acquired a reputation which shed a lustre on his poste-

rity, outlived this transitory world, and does not need to fear the corroding tooth of time. Of him it may be said, "he hath dispersed, he hath given to the poor; his righteousness endureth forever."

His son, Benedict Turrettine, was the father of our departed friend. He was long the principal ornament of this city, academy, and church. He shone with no common lustre, and was a very warm defender of divine truth. To him may be applied, what Gregory Nazianzen said of Athanasius; "In praising Athanasius, we praise virtue itself." The most animated of Benedict's works was his answer to father Cotton, the Jesuit, that most inveterate enemy of the reformation. Cotton had attacked our translation of the Bible; and forgetting his argument, and instigated, doubtless, by the father of lies, ventured to predict the time when the city of Geneva should be destroyed, and the heresy of Calvin obliterated from the earth. Blessed be God, he has been found a liar. Turrettine obtained a complete victory over him, and hung up the spoils in the temple of the God of heaven. In the year 1620, he attended the synod of Alez in the Cevennes. Peter Du Moulin, a man famous in all the christian world, was moderator in that venerable assembly. Benedict Turrettine gained the love of all the divines present. It was difficult to know, whether he excelled most in human learning, or in the knowledge of the scriptures. In him were united a happy commanding authority, unaffected piety, and wonderful eloquence. He had the simplicity of a child united to the magnanimity of a hero. His love of peace, and forbearing spirit, were equalled only by his love to truth and holiness; virtues which, Erasmus said, met in Leo X. but of which, as all the world knows, he did not possess the most distant resemblance. He that had acquired immortal honour seemed deserving of a long life. But he, such was the will of God, only paid a visit to this globe; for he had not reached his forty-ninth year, when he was torn, as it were, from the bowels of his country, by a premature death, by means of a severe fever. He left many children behind him.

Francis Turrettine, the son of Benedict, was born the 17th of October, 1623. In this year died Philip Du Plessis, and the great Paul Sarpi, of Venice; illustrious characters, whom no praise can appreciate. When the stars disappear in one part of our horizon, others come forth to view in another. In this year, also, died Pope Gregory XV. It was, likewise, famous for the synod of Charenton. In the same year, the Genevan church, according to the cus-

tom of the primitive christians, began to use leavened bread in the sacrament of the Lord's supper.

We admire the early beams of the sun, and from the stem we conjecture the future harvest. From his early years Turrettine gave remarkable specimens of his greatness in after life. In him was confirmed what a historian of the first rank asserts concerning Probus the emperor, that no man ever arrived at a high degree of eminence in virtue, who did not, when young, discover something great. These seeds of excellence, and sparks of genius, were not unobserved by Turrettine's sagacious father, who, when at the point of death, caused his son to be brought to his bedside, and said, as with a prophetic impulse, "This child is sealed with the seal of the living God!" In some such manner, Athanasius and Basil are said to have discovered that greatness in early years, which, by the grace of God, they afterwards attained.

Turrettine soon completed his course in the languages and philosophy. Such was the happy turn of his mind, such his astonishing progress in learning, that his companions willingly confessed his superiority. His vigorous mind left nothing unsearched; and though but a youth, he read books with the eye and attention of one far advanced in life. He soon exceeded the sanguine expectations of his friends; and every day showed that the operations of the mind outrun the velocity of time. Having finished his course of philosophy, he applied all his attention to theology. He had the greatest men of his time for preceptors: John Deodate, that eminent divine, who, in the synod of Dort, a council more celebrated than any for many ages past, had as many witnesses of his immense learning and acute judgment as he had hearers; who, in a convention held at Saumor, so composed the differences of the hot-spirited divines, that the queen of France, oftener than once, ordered thanks to be given him in her name; whose friendship crowned heads, and purpled eminences of the church of Rome, eagerly sought; and whose work on the Bible is a monument more lasting than brass: Theodore Tronchin, who was, also, a member of the synod of Dort, and who conducted himself in such a manner in that assembly as to merit the name of a great divine. Nor is it the least of his praise, that he pleased the very brave De Rohan. He was a most spirited defender of the reformation, and wrote an animated answer to father Cotton; he lived, as a light to the youth in sacred studies, to an extreme old age, and is yet revered by us as reviving in his excellent son. Another of Turrettine's instructors was Frederick Spanheim, whose memory and reputation will never perish from the annals of sacred literature,

while the sun rules the day, and the stars burn by night; who was the miracle of Europe, and whose death the reformed churches would not cease to lament, if he had not left behind him two such sons as Ezekiel and Frederick. What great men! the very eyes of the republic of letters, and whose worth no lapse of time can obliterate, or almost equal. Alexander More, one of the most eloquent of men, so cherished Turrettine, that, when the latter published, anno 1644, theses concerning divine grace, as he had defended one before on political happiness, the master did not think it unworthy of his station to celebrate the merit of his pupil in verse.

Under such masters, how much he acquired let the world judge; I will be silent. Suffice it to say, such were his powers of expression, that he could give probability to the amiable reveries of certain philosophers; and his mind not only learned, but registered what he was taught. By the peculiar favour of heaven, what cost others much attention and labour, was but a sport to him to acquire. When he had studied some years at Geneva, he wished to visit other seminaries of learning at that time famous in the world. He accordingly left his native country, and carried with him a very honourable testimony to his character. Leyden, which was then, and still is, the abode of the Muses and the nursery of great divines, was the first place he visited. In this celebrated seat of learning, Turrettine gained, not only the private affection, but the public honorary esteem of all the academy. He defended a thesis, *on the written word of God*, before the great Spanhein. He followed all the divines in Holland, who were eminent for learning and holiness of life. What a group of wonderful divines were then at Leyden; Rivet, Salmasius, Voet, Hornbeck, &c.! Turrettine profited much by their prelections and conversation; and having carried away in his capacious mind almost every thing valuable in Leyden, went to Utrecht. There he saw, with wonder, that most illustrious and learned virgin Anna Maria a Schurman: a woman in whom were concentrated immense learning and sterling piety; a woman not inferior, in any degree, to the Paulas, Laetas, &c. mentioned by the ancient fathers. Having visited every place in Belgium, where he could find any thing to make a good minister of the gospel, he went, anno 1645, to France, which country has, from time immemorial, abounded with men eminent in every branch of science. He went first to Paris, the metropolis of Europe, and the mother of learning. At that time, many great men taught there; as, Falcair, Mestrezat, Drelincourt, Daille, and Blondel. He lodged in the house of the incomparable Daille;

and soon gained his entire affection. All admired that greatness of mind, that invincible love of learning, that accurate judgment, and tenacious memory, which distinguished this young man; above all, his amiable modesty, and a course of virtue without a stain. While at Paris, he studied the doctrine of the sphere, under Gassendi, that prince of philosophers. He left Paris, and went to Saumur, Montauban, and Nismes, places famous for learned divines, and for the reformation. In this last city, celebrated for its antiquities, the stupendous remains of the Roman grandeur, Turrettine's father once discharged the pastoral office. There he saluted the venerable Calvus, who was an intimate friend of Benedict, and who, seeing in Francis the very image of his father, could not think of parting with him. Thus, having almost travelled over all France, and having left a grateful remembrance of himself in every place, Turrettine returned, enriched with the knowledge of men and things, to his native country.

The time was now come, when those talents, committed to him by God, should be devoted to the service of the church. Accordingly, he was set apart to the holy ministry anno 1647; and in the following year was, with the consent of the senate, admitted a pastor of this church. He first exercised his talents in the Italian congregation; for he could preach, with equal facility, in the French, Latin, and Italian languages. Whenever he began to speak in public, all acknowledged his father revived in him, and admired Benedict in Francis. As often as he ascended the pulpit, all flocked after him. Such was the power of his eloquence, such his commanding manner and majestic mien, that he seemed to have been educated at Athens itself; and begat an attention in the audience which nothing could interrupt, and an eagerness scarcely ever to be satisfied, as he conciliated the regard of all the citizens of Geneva, and the senate were so pleased with his abilities, they oftener than once offered him a professorship in philosophy; this, however, he as often refused.

The fame of Turrettine was not confined to the narrow precincts of Geneva. The church of Lyons, which had lately lost the very valuable Aaron More, their pastor, invited Turrettine, by letter, to supply his place, in the words of the man of Macedonia, "Come over and help us." This call, with the consent of the senate, he accepted; and was received at Lyons with every mark of affection and esteem. The church of Lyons had not been misinformed about their illustrious pastor; for he so exerted himself, that, though he was but one year among them, the flames which raged before in that congregation were extinguished, and the most

perfect tranquillity was restored. He was, during his short stay, eminently successful. The church of Lyons was very unwilling to part with him; but his native country could not want such a man any longer. He left a sorrowful people in Lyons; and returning in safety, was received at Geneva with open arms; it being resolved, that he should teach divinity in the place of the venerable Tronchin, who was, through old age and infirmity, unable to discharge the duties of his office. Turrettine accordingly ascended the theological chair in the year 1653, and delivered an inaugural oration on the first verse of the Epistle to the Hebrews, which gained applause from all his auditors.

From this day he devoted all his time and abilities to the duties of his office; and how much knowledge he acquired, and with what assiduity and learning he taught, let others say. It would be fulsome for me to say too much of my dear deceased uncle, let others inform posterity how much he did to promote the glory and kingdom of Christ; to overthrow the power and tyranny of Antichrist; what was his incessant solicitude for the good of the church; how solidly and learnedly he explained the gospel of Christ, not with the enticing words of man's wisdom, but feeding his hearers with sound doctrine, keeping the medium between farcical ostentation and a creeping vulgarity, and exercising the greatest fear, lest the majesty of divine truth should sink in the glare of pompous expressions. Let others relate, with what boldness he lashed the manners of our age, how neither the blandishments of the polite, nor the frowns of power, could make him hold his peace. With what intrepidity of soul, and force of expression, did he thunder against the vicious and profane! How did he, with showers of tears, call the wicked to repentance? beseeching and warning every man, not in passionate irritating words, but with the yearnings of a father over his profligate son. With what diligence he taught in the theological chair! With what ease he made dark things clear, distinguished between truth and error, solved difficult questions in divinity, followed the sophist into his lurking places, and pursued the enemy of truth through all his windings! All the pastors of the Church, except three or four, were nursed under his care; and though we should be silent, many eminent divines in France, and Holland, and Switzerland, will tell what a teacher he was. Would to God he had been teaching still!

[*To be concluded in our next.*]

RELIGIOUS AND MORAL DISCUSSIONS.

[We admit the following discussion into the Magazine, at the earnest request of the author, and because it contains a number of important ideas. But we fear that the drift of the writer may not readily be seen by a number of our readers, who are unacquainted with the local circumstances which gave rise to the discussion. We, therefore, remark, that, if we rightly apprehend the writer's scope, it is to show that *sponsors* ought *never* to be admitted in the administration of baptism; or that children ought never to be baptized at all, whose parents are not qualified to offer them to God in that ordinance.]

MR. EDITOR,

IN the presbytery, to which I belong, there was, at their meeting in the fall, a conversation that had some relation to baptism. The particular circumstances of the case that occasioned the conversation, are not recollected with precision sufficient to justify an attempt to give them in detail. I chuse rather to state my sentiments generally; as a general view of the subject will embrace the principle in question, and save me the danger of misrepresenting the sentiments of others.

The conversation had no relation to the morality of pædobaptism. Here we are all agreed. But it embraced the principle of admitting infants to baptism, whose parents are not members of the visible church. Under present impressions it appears to me that, if the antipædobaptists make the door too narrow, others make it too wide. I am of opinion that infants, descended from parents who are members of the visible church, or one of whom, at least, is a member of the visible church, are, *in foro ecclesiæ*, entitled to baptism; and that infants of a different description have no such right. I speak of their right before the church. *De occultis non judicat ecclesia.* In this opinion I am supported, I think, by our catechisms, by the directory, and by the word of God, which is the supreme rule.

Intending brevity, I omit quotations here; and proceed to consider the arguments of those, who are for making the sacred rite common to all children, without regard to their parents, or to their own capacity to give consent for themselves; provided that the children fall under the jurisdiction of professing christians, so as to depend upon them for education.

1st. Abraham was commanded to circumcise all that were in his house; and it was a law in Israel that all male servants, as well as native Israelites, should be circumcised.

That baptism, under the New Testament, is what circumcision, considered as a seal of the covenant of grace, was under the Old; that, when we contend for pædobaptism, we stand on Abrahamic ground; that the church membership of infants was never annulled; and that they are still to be admitted to it by a religious rite, I am fully convinced. It is observed by Mr. Edwards, in his candid and weighty reasons for renouncing antipædobaptism, that "When a positive institute is connected with a promise, all, who are contained in the promise, have a right to the institute; and, if a promise give a right to an institute, the institute must belong to all, who are interested in the promise." The promise was to Abraham, and to his seed. It was to them as his offspring. Hence resulted their right to the institute. Was circumcision a duty? It was, also, a privilege; a privilege peculiar to persons, who were in covenant with God. Admitting that the privilege was not limited to Abraham and his natural posterity, still it is true, that it was peculiar to those who were externally in covenant with God, and to their offspring.

But Abraham was commanded to circumcise every one born in his house, and him that was bought with his money. "There is no room to doubt," says Dr. Guyse, "considering Abraham's character, but that, when God first made his covenant with him and his seed, and ordered every male in his house to be circumcised, all the adult males of his family were instructed in the knowledge of God, and of his covenant, in order to their having the token of it applied to them, as well as to the children and himself, according to God's appointment." Says another eminent divine,* "The first subjects recipient of circumcision, were men at

* The Rev. Mr. Boston. It may not be useless to introduce a character of Mr. Boston's writings, extracted from a Scotch publication of recent date. Speaking of his "View of the Covenant of Grace," the writer says, "It is a book of a small size; but, in my opinion, incomparably the best ever written on the subject by an uninspired man. This book, as is well known, was written by that great man of God, the late Rev. Mr. Thomas Boston, of Ettrick; a man, in my estimation, the first our island has produced. While the Redeemer has a church on earth, his name, I am persuaded, will be savoury in it. With honour will his incomparable writings transmit it to the latest ages. Especially has he done the most essential service to the truth by his View of the Covenant of Grace, and by his explanatory notes on "The Marrow of Modern Divinity." Many, great, and good as are the men, who have appeared and written in Europe, especially in our favoured island, since the commencement of the protestant reformation, the nature of the covenant of grace, of the law, and of the gospel, with the essential difference between the two, seem

age; and then the infants by right derived from them; and so to be continued in the church; the males always to be circumcised in their infancy." The law obliged all male children among them to be circumcised. But it, also, obliged them, says he, "to be subjects theologically capable of the ordinance."

It was, indeed, a law in Israel, that all male servants, as well as native Israelites, should be circumcised: a law sanctioned by a tremendous penalty. The uncircumcised man-child was to be cut off from his people; though "the law appears not to have affected the child till he grew up, and wilfully neglected the ordinance for himself." It is as expressly a law in our christian Israel that all should be baptized. But it is no less a law in Israel that the subjects of a positive institute should possess the necessary qualifications. The command of God, in relation to an ordinance imposes an obligation upon all, to whom the command is directed, to make use of that ordinance; but *gives* not a right to it. A sealing ordinance is to be considered in two views; as a duty, and as a privilege. A duty, because commanded: a privilege, because allowed only to a certain description of persons. Hence some special qualifications are required. It was necessary that the person, who had a right to circumcision, should be one externally in covenant with God; and the child's right depended upon the visible state of the parent.

If the impiety or profaneness of the Jewish parents excluded their children from circumcision, why should not these things have a similar effect on the subjects of the christian circumcision? That the Jews were excommunicated for impiety and profaneness will not be denied. And Godwin in his *Moses and Aaron*, tells us that the children of those who were excommunicated with the least degree of excommunication, called *Niddui*, were not circumcised.

2d. Another argument is taken from the words of the apostle Peter in Acts ii. 39.

To my apprehension, the apostle's words, in their connexion, clearly prove the unlawfulness of a promiscuous admission of infants to baptism. *Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive*

not, to me, ever to have been so well understood till "The View of the Covenant," and the "Notes upon the Marrow," by this singular christian and eminent minister, were published and read. These two books, therefore, I must, in the warmest manner, recommend, to the most attentive perusal of all my hearers and readers, and to every person, who wishes to obtain clear views of the scheme of redemption."

the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. The call is, *Repent and be baptized every one of you*, &c. The motive is, *For the promise*, &c. That, in the call to be baptized, the children are comprehended with the parents I freely admit. But it must be obvious to every one that the Apostle required the repentance of the parents *antecedently* to their own right, or their children's right to the positive institute; that it behooved them to give evidence of their repentance before the right was acknowledged; and that, till then, the Apostle refused to baptize either themselves or their offspring. They were to be baptized for what? *For the remission of sins.* They were to be baptized in what? *In the name of Jesus Christ.* But how could they, or their children be baptized thus before the parents professed their faith and repentance? To be baptized for the remission of sins is to be baptized in testimony of the remission of sins; as protestant writers understand the words in opposition to papists. The promise is said to be to all, whom the Lord our God *shall* call, as much as to the persons, whom the Apostle immediately addressed. But how could the Gentiles, who were not yet called, have a present right to the positive institute? It is vain to pretend that the case is different with respect to parents, who have been baptized. If they have practically renounced their baptism, they have forfeited their visible right; and their repentance is as necessary as if they had never been baptized; nay, more necessary.

3d. The Apostles baptized whole families without any exception.

"All the examples of baptism recorded in the New Testament," says Mr. Boston, "hold forth none to have been baptized but those, who, before baptism, *appeared* to be savingly interested in Christ." That the Apostles baptized whole families is certain. That there were infants in those families is highly probable. But to say that the Apostles baptized infants, neither of whose parents professed faith in the Redeemer of the world, and subjection to his laws is *gratis dictum*. In the history of the baptism of households I can perceive nothing to warrant such a conclusion. What do we read? We read that the illustrious prisoners at Philippi spake the word of the Lord to the jailor, and to all that were in his house; that he and all his were baptized straightway; and that he rejoiced, believing in God with all his house; or, according to Mr. Henry's criticism, he believing, rejoiced all the house over. It is not said that all in his house were baptized upon a personal profession of faith; but that upon his believing

he and all his were baptized. With others, I consider this as a plain intimation that his profession of faith entitled his offspring, as well as himself, *in foro ecclesiæ*, to the seal of the covenant. But, if it be supposed that he had infants in his family, who were not his own offspring, it may, with equal probability, be supposed that he had adults in his service. But will any pretend that the Apostles baptized adults who did not make a *personal* profession of their own faith? Mr. Thomson, in his catechism, says that "households of any note were made up, as much, if not more, of servants of all sizes and ages as of children."

Doubtless the doctrine and the practice of the Apostles were in exact harmony. The supposition that the Apostles baptized infants, neither of whose parents professed faith in Christ and obedience to him appears to be inconsistent with what they taught. The words of the Apostle Peter, which have been considered, are precisely in point. Of similar import are the words of the Apostle Paul in 1 Cor. vii. 14. *The unbelieving husband, is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.* The acceptation of the epithets, *unclean* and *holy*, in this connexion, is too well understood to be mentioned. To say that they signify no more than *illegitimate and legitimate* is to make them bend to a person's own humour. Dr. Guyse has a long note on this verse, which deserves a reading. He states that a credible profession of faith and holiness by the parents is to be considered as entailing a relative, federal holiness on their children, and *entitling* them to baptism; that we have reasonable ground of hope for the salvation of the children of believers, who die in infancy, since they live not so long as to be capable of renouncing the gracious covenant, which God made with their parents, and with them; and that there is a great difference between them and the dying infants of unbelievers and heathens, who must be left to the *uncovenanted* mercy of God. The very learned Witsius is of opinion that all federated elect infants are regenerated before baptism.* To this opinion, much as I revere the judgment of the great man, I cannot subscribe. But baptism is to be administered to the children of believing parents as disciples of the blessed Saviour.

4th. "'Tis the common way in the church, when the children of scandalous persons are admitted to baptism, for some of their friends, who are orderly, and willing to engage for their education, to be taken for sponsors."

* Exerc. de eff. bapt. § 32.

The question is not, What is the *common* way? The question is, What is the *right* way?

Nor has the present discussion any relation to *scandalous* persons. To confound scandal with crime is sophistry. A person may be scandalous, and not habitually profane. But, if the parents be under scandal, why hasten the baptism of their child before the scandal be removed?

Add to this that the obligation to bring up a child in the nurture and admonition of the Lord is *antecedent* to baptism. That baptism is a most important means of salvation; that it is intended to engage the attention of parents and others to the rising generation; that it ought not to be neglected when it can be done in a consistent manner, I most readily acknowledge. But, if I have a child under my care, who is not baptized, I am bound by the divine law to give the child a christian education. With respect to sin or to duty, oaths and vows add nothing to the original authority of God in his law; though they tend to impress that authority more deeply upon the conscience. Those, then, who suppose that they are at liberty to neglect the christian education of unbaptized children are, indeed, under a very grievous mistake.

5th. Still we hear it repeated that it is a person's duty to present all children, who fall under his jurisdiction, for baptism, without regard to their parents, to their own capacity to give consent for themselves.

God forbid that I should attempt to dissuade any person from doing his duty! In writing this, I am fulfilling an office of kindness to myself, if not to others. An oppressed mind will now be more at rest.

If others entertain different sentiments, I presume not to dictate to them. But why make a discrimination? What better right to the seal of the covenant has the child of a baptized infidel than the child of a despised African, who lives in a christian country? What! present children to God in baptism, and solemnly engage to bring them up in the nurture and admonition of the Lord, and, after this, sell them while in a state of minority! Sell them! to whom? to persons, from whom they can reasonably expect a reversion of pious offices? No; but to persons, who will rather obliterate every religious impression.

An admission to baptism, too promiscuous, I consider a profanation of the holy covenant of our God. Is not the ordinance of baptism a seal of the same covenant with the Lord's supper?

Why, then, so visibly degrade it? Why sink it so far below the other sacrament in human estimation?

But would the exclusion of the children of parents, who plainly show that they regard not the ends and uses of the sacred rite, be a real injury to the former, or to the latter? It would, I think, have a good effect on the parents, on the children, and on others.

On the parents. Were their children to be debarred from the seal of the covenant till they reformed, would it not have a tendency to bring them to repentance and reformation?

On the children. When they arrive at the years of reflection, and see how their parents live, and have always lived, what can they think? Our parents baptized! We baptized! *They* tell us that we were devoted to God in our infancy! But so were they; and we live as we see them live! Were they to be kept from baptism till either their parents reform, or till they themselves give evidence of their right to baptism by their personal conduct, would it not have a tendency to induce them to seek the knowledge of God, and to study a conversation becoming the gospel?

On others. Would it not, at least, remind the young persons of their own baptism?

ENOCH.—No. IV.

I HAVE considered Enoch's translation as it probably appeared to those who were on earth at the period when it took place; his translation, as experienced by himself, and in the instruction which it affords to future ages, deserves every attention.

Enoch did *not die*, it is true, but he underwent *some change*. "Flesh and blood cannot inherit the kingdom of God, neither doth "corruption inherit incorruption." To capacitate men to lead the lives of celestials, they must exchange *corruption* for *incorruption*, *dishonour* for *glory*, *weakness* for *power*, a *natural* body for a *spiritual*. How this was effected, in the present instance, is by no means material to inquire. Changing a body earthly, at once into a body spiritual, requires only the same power as to revive the body upon which death has preyed, and to render it, when revived, immortal. In this instance, therefore, the old world had instruction, which assured them, that the body could be so changed as to enable the individual to dwell with immortals and to lead their lives.

Elijah, like Enoch, at a different period of the world, was carried bodily to heaven. In honour of Christ, after he had expired on the tree, "the graves were opened; and many bodies of the

saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii. 52, 53.

The saints, found on earth when Christ shall come to judge the world, shall be caught up into the clouds, to meet the Lord in the air. Of these, the apostle expressly declares, "They shall not sleep:" he means, they shall not die, but they "shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 52—54.

In Enoch and Elijah we have instances of what shall take place on those who do *not sleep*, but shall *be changed*. In Christ, and in these saints who arose from their graves, after having been detained there for a time, (Christ until the third day, these saints until mouldered into dust) we have instances of the resurrection of the body, when all who are in their graves shall hear the voice of the Son of man, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. The presence of Christ and of these saints, of Enoch and of Elijah in heaven, is the most convincing evidence to the spirits made perfect, that their bodies shall be raised from the dust, and greatly changed; whilst the knowledge of such facts strengthens and confirms the faith of saints on earth in a future existence, and in the resurrection of the body.

We have probably in Enoch's translation a specimen of what was intended for men, had they continued innocent. Death had not entered. In triumph they had been conveyed one after another, from the terrestrial to the celestial paradise; horses of fire, and chariots of fire, attending to assist and honour their removal. But ah! we have fallen by our iniquity, we are a prey to death; having our house in the grave, our bed in darkness: saying to corruption, thou art our father, and to the worm, thou art our mother, and our sister. Mortifying, degraded state! This is thy work, O Sin! Thou hast robbed us of our immortality, and laid our honours in the dust.

Although fallen and degraded, there is hope concerning us. By the faith with which Enoch was animated, producing the life

which he led, we may yet rise, and triumph. I say not, that like Enoch we shall be translated bodily to heaven. This was an uncommon providence, necessary for the benefit of that age in which he lived; but the same necessity no longer exists. We must at the appointed moment put off the body. Death is the way to life. Justly has a mortification, so terrible to flesh and blood, been incurred; but *believing* and *obeying* the gospel, we may descend without dread. The struggle shall soon be over, the pang momentary: we shall *sleep* only, and then awake in glory.

Enoch *was not*.—Let the earth from north to south, from east to west be searched. The patriarch could not be found—he escaped. But from whence?—from a foreign land, from a wilderness, from an enemy's country, where we find ourselves from home—destitute—and in danger—having little spirits to take our harps from the willows, and less still to sing the songs of Sion. Happy Enoch! Thou hast finished a painful journey, thou hast escaped from a barren land, thou no more seest the enemy, the necessity of repelling the dangerous assault has, to thee, for ever ceased. Let me also escape, will the afflicted christian sometimes say. I long to sleep and to be quiet *there*, where the wicked cease to trouble, and where the weary be at rest.

Enoch's happiness was not of the negative kind only. "God took him" from earth to heaven, and placed him among assembled saints. He had, whilst yet on earth, conversed with Adam and with Seth; he had been informed of Abel, and was, no doubt, instructed by his faith and piety. The saints were his companions. He had seen them drop, one after another, into the grave; but they were not lost: he met them all in a better world, in the celestial paradise, where no deceiving serpent, no cruel murderer, no embittered reviler, shall ever enter. With what congratulation was he received by his former friends, and by those whose characters he revered. Though unknown, in person, their feelings must be experienced before they can be understood. They are heavenly—ever excited, and kept alive, by the constant addition of friendly congenial spirits, all of whom, are ever conscious, and shall continue for ever to be conscious of that presence, which imparts to all celestials fulness of joy, and pleasures for ever more.

These hopes we owe to thee, Divine Redeemer. Thou hast brought life and immortality to light. Faith in thee calms an accusing conscience, and inspires the soul with resolution and hope. I see my friends die, and it agonizes my soul. I myself must die. Death is terrible. The thought tortures my whole frame;

but I cast my eyes upon a crucified, a triumphant Saviour. I feel relieved—I breathe—I live. My dear departed friends, I shall soon be with you. The Saviour liveth; therefore, you live, and I shall live. Roll on ye wheels of time, roll swiftly on, that I may see my Saviour, and enter the mansions which he has prepared for all his saints. Of thy approach, Saviour of men, I am well assured: thy approach is at hand. I hear a voice which rouses, animates, enraptures my whole soul. It is the voice of Jesus: I come quickly. Amen, even "so come Lord Jesus."

—PHILOLOGOS.

Mr. Editor,

In your Magazine for last month, is the following question among others: "What are we to understand by Jephthah's *doing with his daughter according to his vow;* did he really sacrifice her or did he only condemn her to perpetual virginity?" It is well known that the expositors of scripture have usually considered either the one side or the other of the alternative, mentioned in the question, as necessarily true; and the arguments and considerations which they severally produce to support their opinions, may so readily be found in almost all the popular commentaries on the Bible, that it seems to me scarcely proper to introduce them into the Magazine. Nor am I able to suggest any thing on either side of the alternative proposed, other or better than may be found in the works to which I have referred. But in reading bishop Lowth's notes on his new translation of the prophet Isaiah, I met with something, incidentally introduced, relative to Jephthah's vow, which, to me, was entirely novel. The note of Lowth, is on the 16th verse of the 42d chapter of Isaiah, and is as follows: "Jarchi, Kimchi, Sal. b. Melech, &c. agree, that the past time is here put for the future, עשיתי, for אעשה; and, indeed, the context necessarily requires that interpretation. Further, it is to be observed, that עשיתים is for עשיתי לחם, *I have done them*, for *I have done for them;* as עשיתני is for עשיתי לי, *I have made myself*, for *I have made for myself;* Ezek. xxix. 3. and in the celebrated passage of Jephthah's Vow, Judges xi. 31. והעליתיהו עולה, for והעליתי לו עולה, *I will offer him a burnt offering*, for *I will offer unto him* (that is, unto Jehovah) *a burnt offering;* by an ellipsis of the preposition, of which Buxtorf gives many other examples. Thes. Grammar. lib. ii. 17. See, also, note on chap. lxv. 5. A late happy application of this grammatical remark to that much disputed passage, has perfectly cleared up a difficulty, which, for two thousand years, had puzzled all the translators and expositors, had given occasion

to dissertations without number, and caused endless disputes among the learned, on the question, whether Jephthah sacrificed his daughter, or not: in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow: which now, at last, has been cleared up beyond all doubt, by my very learned friend Dr. Randolph, Margaret professor of divinity in the university of Oxford, in his sermon on Jephthah's vow: Oxford, 1766."

From the criticism on the original words here given, I should conclude that the opinions of those who maintain that Jephthah did not sacrifice his daughter, would be favoured. But I do not see how this is to be reconciled with what is afterwards said, and which, I should think, would be very hard to prove; namely, that "both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow;" and I extremely regret that the learned commentator did not overstep the rigid bounds of propriety, to which he always confines himself, so far as to give us some of the leading thoughts of the celebrated sermon, in which he affirms that this "much disputed passage is now at last cleared up *beyond all doubt*." Such a positive assertion from a man of bishop Lowth's modesty, accuracy, and learning, has excited in me a very earnest desire to see the publication on which it is grounded. There is, probably, Mr. Editor, no person in the United States who is more likely to be able to obtain this publication than yourself. If it is not to be had in this country, there is little doubt that your correspondents in London can furnish it: and if you will obtain it, and give the substance of it in the Magazine, you will, probably, oblige many of your friends, beside

BIBLICUS.

Mr. Farrand,

The following observations, which were written upon reading "Law's Serious Call," appearing to afford an apposite reply to a Query in the Magazine for October, "How far attention to ornament in dress is allowable in a christian?" are offered for one of your numbers, if they shall be thought worthy of a place there.

"Law's Call to a devout and holy Life" has the merit of a work of close and strictly logical reasoning. He shews the *universal* obligations of piety in the clearest light. He goes upon this ground, "If it is *absurd*, *unreasonable*, and *sinful*, to offer prayers to God, without devotion, reverence, or affection, it is, in the same degree, *absurd*, *unreasonable*, and *sinful*, to spend our lives and pro-

perties (which are the gifts of God, and which should as reasonably be devoted to God as our prayers) in opposition, or not in conformity to his will. He *proves* that if we should be holy in our prayers, we should be *as* holy in our lives. We should aim at the same reference to God in *all our actions*, as in our prayers. His principle is certainly throughout reasonable and excellent, and must appear so, to every unprejudiced mind; but his *application* of this principle, in some cases, appears to be too rigid. It is, in many instances, such as the most enlightened and conscientious christian I know, would except to. Yet *this* should not sway us, if the convictions of our conscience are in favour of it. By these we shall be judged, and not by the actions or opinions of others. The character of Miranda is given as a model of christian perfection. She was possessed of an independent fortune, and placed in a high rank in society. She left this sphere of life in which she had been placed by Providence, and almost literally "sold all she had to feed the poor." This character is certainly *not* one that can be calculated for *general imitation*, or the distinctions in society would at once be abolished. There are virtues which peculiarly belong to every state, and which, indeed, owe their *existence* to this very diversity. Where there is no *poverty*, there could be no *charity*. The compassion we feel for the poor and needy, is the sentiment which, more than any other, makes us feel our own dependence and obligations to our heavenly Father. If there are distinctions of rank, there must be a proportional distinction in the exterior, in modes of living, in dress, in furniture, &c. and all this may be maintained, and the heart be uncorrupted by vanity or sensuality; and, therefore, not be inconsistent with Mr. Law's *principle*, though it is so with his *example*. If the gratification of the palate, beyond what is necessary for the sustenance of life, be admissible, then *various degrees* of it (within the bounds of moderation) must be also. If attention to ornament in clothing, beyond what is necessary to decency, be admissible, then *various degrees* (short of extravagance) must be so too. As to the first, the gratifications of food; it certainly does not appear the intent of the merciful Creator and bountiful Benefactor to limit his creatures to mere supplies for the *demands of hunger*. The earth abounds with productions of delicate and delicious flavour, calculated at once to support life, and confer pleasure.

The same holds good in regard to ornament. Nothwithstanding the curse pronounced upon the earth, at the first introduction of evil, that it should produce "thorns and briars," yet God was pleased afterwards to declare that he would no more curse the

ground for man's sake; hence we now see it crowned with a thousand beauties to charm the eye, and delight the heart. The feeble flower and grass, which to-day is, and to-morrow fades and withers, possess inimitable beauties. If the beneficient Creator has given us, instinctively, this sentiment of complacency and delight in the contemplation of what is beautiful, and made such rich provision for the gratification of this sentiment, it *is allowable* and *innocent* to bestow some portion of our time and property on such objects. As we are inclined to admire the other works of nature, so we feel a peculiar delight in contemplating personal comeliness. A portion of our time and property may, then, be *innocently* bestowed on this. Beside the pleasure we derive from these objects, this *pleasure* is productive of many good effects. *Innocent* enjoyment has a tendency to sweeten and harmonize the temper, and to dispose us for every humane and virtuous sentiment. The disposition which we natively feel to please, is that which, perhaps, more than any other, cements society.

There can, then, remain no doubt, but that, while exercised, within the limits of moderation, and governed by their state and circumstances in life, christians may, without violating the law of duty, pay regard to ornament, provided they do not interrupt the great duties of religion, faith, judgment and charity.

EUSEBIA.

From the Christian Magazine.

TO A FATHER OF A FAMILY, ON HIS NEGLECT OF THE RELIGIOUS INSTRUCTION OF HIS CHILDREN.

Dear Sir,

I have long beheld with pleasure your numerous family, so healthy, so playful, and good-humoured, and have often thought that you have peculiar reason for gratitude to that kind Providence which has blessed you, in this respect, above most of your neighbours. But love to your soul constrains me to say, that, of late, I have begun to alter my opinion. Suspicions that you are inattentive to their religious instruction rose in my mind, from having incidentally found them without doors at play on the evening of a Lord's day; and certain circumstances, which it is unnecessary for me, at present, to mention, have confirmed them, and suffer me no longer to doubt that you are extremely negligent of this most important branch of parental duty. Under this impression, I am unable to congratulate you, as I otherwise would, on the flourishing condition of your family. My heart is touched with compassion, when I reflect, that such a number of beautiful pro-

mising young creatures, are committed to the charge of a parent who cares not for their souls; and who, while he labours with exemplary diligence to have them comfortably settled in the world, seems to have forgotten that it is a higher duty which he owes them, to labour for their spiritual and eternal welfare. Nor can I be insensible to the awful guilt which you are contracting by your infidelity to God, and to them; for while your negligence may prove fatal to your young charge, you are preparing for yourself the bitterest regret and the deepest misery; and if, through the divine mercy, you alter not your course, may, in the issue, find reason to conclude, that it would have been a kindness to you had God either refused you the blessing of children, or taken them from you in infancy.

You will do me great injustice, if you should suppose that I mean to charge you with that dreadful crime, want of natural affection to your children. I know that you love them. I have seen the most unquestionable proofs of the warmth of your affection for them; and am persuaded, that there is no toil to which you would not submit, no suffering which you would not endure, to extricate them from any imminent danger, or to procure for them any necessary comfort. What I accuse you of, is indifference to their best interests. Your affection flows in much too narrow a channel. It pours its full stream upon their temporal concerns; it wastes itself upon their health, their maintenance, their education, their future establishment in the world; it never spreads itself abroad to pour any of its copious treasures on their spiritual estate. This it suffers to lie uncultivated and waste; and while you are delighted with the prospects which are daily opening, through your affectionate care, of their future respectability in society, you seem to be unconscious of the unpromising appearances, through your negligence, of their ever attaining respectability in the church, or a happy settlement at last in the land of immortality. While you act thus, can I call you kind? Can I say that you love your children? Ah, no, Sir, you are really unkind; you are cruel; with all your affection for them, you treat them as if you hated them. You suffer them to grow up in ignorance of God; you make no attempt to impress their consciences with the guilt and misery of their natural condition; you never recommend Christ to them as their only Saviour from everlasting ruin. Your rising family starve, and though you can, you will not tell them where to find the bread of life; they rush, unconscious of it, on everlasting destruction, and though you cannot be ignorant of their danger, you will not put yourself to the trouble of warning them; and what

more decisive proof could you give of want of feeling, what greater injury could you do them, were you to waste in riot what ought to feed and clothe them, and in your fits of intoxication to beat and abuse them?

Had you been a person ignorant of the principles of religion, or had you ever given me reason to conclude that you had embraced those principles of infidelity which are now so prevalent, your inattention to the religious instruction of your family would have excited in me no surprise. But when I consider that you are capable to instruct them, and make the customary professions of religion, your conduct, I confess, fills me with astonishment. To what shall I ascribe it? To mere indolence of temper? Your well known activity in the line of your profession forbids me to make such an apology for you. Or to the extreme hurry of worldly business, which requires all your time, and engrosses all your thoughts and attention? Although I fear that there is more truth in this than is consistent with your own personal safety, yet I am unwilling to suppose that you have suffered yourself to become so much the slave of the world as not to have leisure, at least on the first day of every week, for attending to your own spiritual concerns, and those of your children. Even the slave has the Sabbath allowed him as a holy-day. When most distracted by the concerns of time, we have, in the divine mercy, one entire day in seven given us as a respite from its drudgery and carking cares, in which we are permitted to breathe a freer air, and to occupy ourselves in nobler affairs, of which it is both our crime and our misery if we should suffer the impertinent intrusions of the world to rob us, and which we never devote to the purposes for which it was given us, when it is not employed in the most serious attention to matters of spiritual concern. What can prevent your diligence, on this day, in the instruction of your rising family? Nothing, I am sure, which your own conscience can justify; nothing but want of inclination. Forgive me when I say that you tempt me to suspect that you are yet a stranger to the power of divine grace on your own heart; for I confess that I am unable to explain how it is possible for a person to know the infinite value of his own soul, and to make no account of the souls of his beloved offspring; to experience the grace of our Lord Jesus Christ himself, and not to interest himself that those whom he dearly loves may become partakers of the same felicity.

I trust you are not deliberately indifferent whether your children be saved or perish. You, doubtless, as often as you think on the subject, wish them to be happy in the next world as well as in

this. But how do you imagine that they shall be so, if you neglect all the means which are appointed for securing their welfare? Your children cannot attain eternal life without walking in the way which leads to it; and how can they walk in it, if the way is not shown them? The knowledge of the true God, and of Jesus Christ, whom he has sent, is not innate. We must learn it from the scriptures, for in them alone God reveals the method of his grace for the salvation of lost mankind. Your children may, indeed, obtain acquaintance with Christ in their maturer years, though you should totally neglect them in youth; for God often shows his compassion to the souls of those on whom their parents had no pity. But who, think you, are, humanly speaking, most likely to attain the knowledge of Christ in future? Those who were instructed in the great doctrines of revelation, and had them impressed on their consciences in youth? or those who never had the scriptures put into their hands, nor the truths contained in them communicated to them in their earlier days? Common sense and common observation furnish an answer. Teach children the principles of religion with ever so much care, and it is possible they may, when grown up, neglect and despise all that they were taught; for there is no absolute certainty that those who have been trained up in the way in which they should go, will not, when old, depart from it. But suffer them to grow up to maturity without the knowledge of them, and whatever natural capacities they may possess, they will, in all probability, continue as ignorant of every thing peculiar to christianity, as the Arab of the desert, or the untutored Ethiopian. What else, indeed, can be expected? The natural inclinations of the heart are not to seek after God. Besides, those who have been neglected in youth cannot be supposed to see the importance of religion, or to make the knowledge of it any object of their serious pursuit. In whatever they engage, the great concern is commonly neglected. The avocations of the world occupy their time; its amusements dissipate their minds; its sinful pursuits harden their hearts. They are left without good principles as the means of guarding them against the seductions of sin: the ground, for want of cultivation, gets over-run with briars and thorns; and those who might, by early care, have become eminently useful in the world and the church, not unfrequently gratify their passions without controul, disturb society by their vices, and at last perish miserably without hope. Mark, Sir, the probable consequences of your inattention, and tremble. You expose them to the awful danger of perishing through lack of knowledge, and bring their blood on your own head.

From what I can learn, the religious instruction of your children is the only part of their education which you neglect. You know of what importance it is to youth to be early instructed in those branches of learning which may be subservient to their future advancement in the world, and especially in those which are necessary for the stations in society which they are destined to fill; and you act on this persuasion in giving your children the best education which your circumstances permit. I commend your prudence. You do more for their future benefit by laying out your money in this manner, than by hoarding a much greater sum to be enjoyed by them after your decease. But is this prudent and kind, and is it not an object of much higher importance to have them taught the fear of the Lord? Is it of so much consequence in your eyes, that they have such an education as will, if improved, enable them to act their part in society with propriety and credit, and of so little to have them trained up in the nurture and admonition of the Lord? To yourself I appeal, if religion be not the one thing needful for young and old; the great business of life, to which every other concern ought to give place as infinitely inferior, and which, if neglected, must ensure everlasting and irretrievable loss. What then can be more preposterous, than to teach your children with care, and at great expense, what may be useful or ornamental to them as members of civil society, while you suffer them to grow up in ignorance of all that interests them as the subjects of the divine law, and as creatures who must appear at the divine tribunal? Every argument which justifies your conduct in sending them to school to acquire any of the ordinary branches of education, operates with peculiar force to condemn your inattention to their immortal interests. You are self-condemned, while you pay such attention to the less, and neglect the greater and more important. Where, let me repeat it, for I wish you to be impressed with it, where is your love to them, when you treat them so cruelly? I would account you, you would account yourself a monster, devoid of every aimable feeling of human nature, if, having it in your power, you should neither feed your children nor clothe them; if you should not even fly at the first alarm to their deliverance, when you saw them in any imminent danger of their lives. But what is the body to the soul, or what time to eternity? And are you not, in fact, more unnatural when you care not for their nobler part; when you are indifferent how it shall fare with them through eternity; when you will neither instruct them yourself in the great principles of religion, nor put

them under the tuition of those who would endeavour to supply your lack of service?

Your children are not, indeed, far advanced in life; and you, perhaps, apologise for your inattention hitherto, by alleging that there is not much time lost, and that it will be soon enough to talk to them on the subject of religion when their judgment is more matured by years. But let it not be said, that religious instruction is unsuitable to the years and capacities of children who are found capable of acquiring any other part of knowledge. There is nothing in the first principles of religion of which they are not capable to form some idea; they may, at least, retain them in their memory; and if we should postpone our instructions either on this or other subjects till the judgment is capable of discerning all their importance and utility, we should delay instruction till it is more than time to act, and till the mind, occupied by other subjects, is less capable of making much proficiency. Religion should be the first and the last of our studies. Are your children so young as to discover no propensities to evil; and are they then too young to be told their danger, and to be informed of the means of their safety? You are not ignorant that human nature is depraved; that the seeds of all those vices which spring up in the life, are sown in our hearts in the womb; and that example, instruction, advice, and correction, are all often found insufficient to curb our propensities to evil, and persuade us to follow what is good. What, then, is to be done? Shall we suffer those propensities of the young to evil to acquire strength by habitual indulgence, before we judge it time to begin to employ any means to correct them? Must the disease be suffered to become inveterate, before we think it proper to apply an antidote? Must a soil so much disposed to run wild, be neglected till the weeds have struck their roots deeper, and sprung up into luxuriance? No, certainly; the noxious weeds of sin, which are sown in the human heart, must, if possible, be rooted up as soon as they begin to appear, and means must be employed to prevent the growth of those which have not yet raised their heads, and cause them to perish in the soil. And what means more proper or promising than the early instructions and wholesome counsels of a parent who fears God? Be this, I entreat you, your study. Remember that folly is bound up in the hearts of your children; that they went astray as soon as they were born; and that every day temptations are presenting themselves to them to lead them farther astray, and to fortify their hearts more against all impressions of religion. Endeavour to anticipate Satan and the

world. Give them not, by your dilatoriness, greater advantage than they already possess, to effect their everlasting ruin.

I assure you that the longer you delay commencing their religious instruction, the more difficult you will find the task when you attempt it, and the less hope will you have of success. The period of youth is the spring of life, and when the proper season for casting in the good seed is suffered to pass, there is little reason to expect an abundant harvest. Who knows not that, when the earlier years of life are neglected, it is more difficult to make youth proficients in any branch of education? Accustomed to idleness, they consider the labour of learning, which, if begun earlier, would have been a pleasure, as an intolerable burden. Habits of idleness are contracted; a thousand vanities take possession of the imagination and the heart, and a distaste, an aversion, is conceived against education, as intruding on the time, which, to the vain mind of the inexperienced youth, would have been otherwise more agreeably employed. Even when persons, arrived at riper age, see their folly in having neglected their education in youth, they are either prevented by the apprehension of its difficulty, or by the occupations of the world, from redeeming what was lost; or they proceed with much greater labour, and after all never, unless when endowed with superior talents, make any remarkable proficiency. For your own sake, therefore, if you ever mean to attempt the religious instruction of your children, begin soon. You will have an easier task; you will have greater prospect of success. You will bend the young twigs in the direction you wish with ease; but if you suffer them to retain their present position for a few years longer, they will defy your strength, and rather break than bend.

But this is not the only consideration which I wish you to keep in view. You flatter yourself that your children have yet many years to live, and prudence requires that you should look forward to the period of their manhood, and endeavour in youth to sow a seed which may spring up after many days to reward your toil. Of this, however, you have no certainty. You know not whether they shall ever arrive at the stature of perfect men. The seeds of mortality are in their constitution; disease or accident may cut them down long before they are fully ripe, and an early death blast your fairest hopes. What is to become of the young sinner who dies in his sin? how is it to fare with him in the world of spirits, into which death introduces him? If he die a stranger to the grace of God, he must die without hope, and can never enjoy a portion among the just. Is this nothing to you? Are your

children exposed to such danger, and will their unfeeling parent not take pity on them? will he who begat them sit still and see them perish? Oh, be not so hard hearted. Tell them of the evil of sin which is able to damn their souls; tell them of that blessed person who can save their souls from death. They may die young, and not perish, however negligent you should be; for God may graciously visit their young souls, though you should never introduce them to him. But will this diminish your guilt? will this exculpate you from the grievous charge of infidelity to their souls? and how dreadful must your account be, should it appear against you in the day of judgment, that God gave you children whom you chose not to give back to him, and that, though you professed to devote them to him in infancy, you never attempted to recommend him to them, who only could be the guide of their youth, nor to lead them to him as the rock of their salvation!

The subject is painful to me, and must be so to you; yet, before I conclude, permit me once more to remind you, that the God who gave you children, committed to you the important charge of rearing and educating them. He gave it you in charge, to watch over their eternal interests. He said to you, as Pharaoh's daughter said to the mother of Moses, take these children and nurse them for me. Let me intreat you to be faithful to the trust committed to you: give them your best advice, your most serious counsels: labour to instruct them in the first principles of the oracles of God: say to them, by precept and example, This is the way, walk ye in it. Give them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, as they are able to bear it. Give not over, though you should observe little present fruit. In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.

But if still you are determined to neglect this great duty, look forward to the consequences. You anticipate in imagination a time when your children will be an honour and comfort to your old age. But your fond hopes may be disappointed; and what will be the feelings of your mind, when you reflect that their misconduct is occasioned by your sloth; if you should live to see them rushing on ruin, and cannot wash your hands of their blood? God forbid that you should ever suffer the misery of those parents, whose negligence of the religious instruction of their children is punished by their ingratitude, their disobedience, their contempt;

are tormented by their passions and extravagance, and are

constrained to say, All this might have been prevented had I done my duty. And still more, may you never suffer the inexpressible horrors of being upbraided, not only by your own conscience, but by the fruit of your body, in the world of spirits, as the murderer of their souls!

I have only farther to express my unfeigned desire, that what in the spirit of love I have written you may produce the effect for which it is designed, and that you may be excited by it to imitate Abraham, whom God commended for his pious care in the instruction of his family; and to subscribe myself

Your faithful friend,

MONITOR.

THE APPEARANCES AND TENDENCY OF THE MORAL WORLD CONFIRM THE PRINCIPLES OF CHRISTIANITY.

(*From Bogue's Essay.*)

THERE is a pleasing concord in the operations of the Supreme Being. The Governor of the world will not act contrary to its Creator; nor the Benefactor of the human race, to the Governor of the universe. If christianity be a religion from God, it will correspond with the works of God, and appear in harmony with his government of the world. Sir ISAAC NEWTON framed a system of philosophy, and recorded the laws of nature, as written by the finger of God, upon the broad tables of the heavens and the earth. After the lapse of a century, the motions of the celestial bodies, and the various operations and revolutions which he described, correspond with his system. This correspondence is considered as an evidence of its probability, some will say, of its certain truth. In like manner should the state, order, and tendency of things in the moral world, correspond with the gospel of Christ, will it not strongly evince the probability of its being, what it professes to be, "of divine authority?" Eighteen centuries have elapsed since its promulgation; and we may search in the full treasures of experience, with a certainty of finding either an evident confutation of its pretensions, or a strong presumption of its truth.

Christianity professes to be the true religion. True religion is the art of happiness taught by God himself. Christ says that "the weary and heavy-laden shall find in him rest to their souls; and that his yoke is easy, and his burden is light." Matt. xi. 28—30. He likewise promises an unceasing happiness, as the certain accompaniment of increasing attention to his gospel, and conformity to his will, and imitation of his example. Of the truth and reality of this, christians are indeed the only competent judges. They

find wisdom's ways to be ways of pleasantness, and her paths peace; and their happiness to be augmented in proportion to their activity in glorifying God, and doing good to men.—But even to the enemies of the gospel we can here appeal, as they are able to give *their* testimony, which likewise issues in its favour. You can perceive that integrity of heart and life, that the performance of relative duties, and, in a more eminent degree, that philanthropy, actively engaged in lessening the miseries, and augmenting the enjoyments of all around, brings with it a considerable degree of felicity. Did you but know the working of humility, of meekness, of gentleness, of forgiveness of injuries, of love to the souls of men, and, above all, of love to God and the Redeemer; and did you feel the energy and goodness of the principles of the gospel, from which they flow, you would readily acknowledge that the religion of Jesus produces in the soul the highest measure of happiness which is to be enjoyed on earth.—The other part of the argument is more plain: disregard of religion, or, in other words, wickedness, is followed by misery. Every evil disposition has a sting which pierces the heart: and the indulgence of vicious passions strips the soul of real enjoyment. Pride, avarice, sensuality, hatred, malice, envy, revenge, and forgetfulness of God, are all enemies to the felicity of man: They rob the soul of tranquillity, and they fill it with uneasiness and distress.

In proportion to the *degree* of goodness, or of wickedness, is the *degree* of happiness, or of misery which men feel. The winged activity of the disciple of Jesus, in adoring his God and Saviour, and doing good to men, enlarges the spirit of piety and benevolence, gives a higher relish to the pleasure of conferring benefits, and renders him more blessed in his deeds. On the other hand, the more a man increases in wickedness, the more miserable he grows. His evil passions boil over in his words and actions, and make all who are around him wretched: but his own soul feels the torment most.

The tendency of these, both as to the years of life which are to come, and likewise to a future state, is just the same. "Light is sown for the righteous; and gladness for the upright in heart." "But there is no peace to the wicked." Still brighter prospects are presented to the christian, as he advances in the path of faith and holiness; and confirm the declaration, that "the path of the just is as the morning light, which shineth more and more unto the perfect day." A continued tendency of an increase of happiness till death, gives the highest probability of a still greater accession in a future state. On the other hand, nothing is more

evident than that wickedness presents no other prospect, but that of being wretched both here and hereafter. The slave of vice till old age, becomes a perfect demon; and is fit for nothing but the misery of another world, which the gospel describes as the punishment of those who reject it.

If we extend our views from the individual to the *community*, we find "that righteousness exalteth a nation;" and that sin is its disgrace and ruin. The prevalence of pure religion in its principles and acts, promotes the public welfare in the highest degree, diffuses social felicity far and wide, and tends to a continual increase. While, on the other hand, a disregard and opposition to religion, which is but another name for wickedness, is productive of the worst of evils to a kingdom: it lessens their enjoyments; and tends to a constant accumulation of misery. The deep laid plans of unrighteous policy, which promise the most extensive and lasting advantages, prove unsubstantial as the spider's web, become a source of bitterness to the contrivers, and issue in national distress and calamity. These are laws of nature, or shall we not rather say, of the Supreme Ruler, which confirm by their execution, the revelation of Jesus Christ; and display the effects and consequences of his religion.

There is a still more extensive tendency in the divine government, which, as belonging to the present subject, ought not to pass unnoticed. The gospel speaks of the melioration of the state of mankind, which after a lapse of ages is to be produced by the influence of its principles and precepts. By appearances in the moral world, these hopes are cherished and confirmed. The man who will compare the present state of society in England, in Holland, and in France, with that which subsisted in them about three hundred years ago, will perceive a most rapid progress: and the vast machine is moving with accelerated speed. There are principles now budding in the minds of the disciples of Christ, which are producing plans of active benevolence, in order to advance the first and best interests of the human race; principles which, when the fruit is brought to maturity, will change the face of the world, and introduce the reign of reason and of love, and give happiness to mankind; because they introduce the reign of God, and of his Christ, over the souls of men.

The coincidence between the government of the world, and the christian religion, in so many varied points of view; and the agreement between the appearances and tendency of the former, and the declarations and effect of the latter, are considerations not unworthy of the notice of those who are examining, with impartiality and care, the evidences of the New Testament.

From the Christian Magazine.

LETTER III.

TO MRS. B——. CONSOLATION IN THE DEATH OF CHILDREN.

MADAM,

THE melancholy information contained in yours received this morning, has deeply affected me; and I could not be at rest till I should express my sympathy with you under the present heavy affliction, and apologise to you for the very unseasonable freedom, as it now appears, which I used in my last. You have had the goodness, indeed, to say, that you took my admonitions kindly, and I am certainly much indebted to you for your condescension; but I assure you I could not easily have excused myself, had I known the circumstances of your family when I wrote it. I had left you cheerful and happy: I flattered myself that your prosperity was still continuing as when I had had the pleasure of being a witness of it; and, under this impression, I considered it as an act of kindness which I might, without great impropriety, perform, to warn you against overrating the temporal blessings you enjoyed, and being too confident of their continuance. My admonitions were dictated by the sincerest regard for your welfare, and were intended rather as a caution against an error into which you might fall, than as a rebuke for any excess in your attachment which I had ever discovered. As the case now stands, I fear that I have added to your affliction, by giving you reason to suspect that your error in over-loving your children has been greater than I hope it has been; for, "Providence," you say, "had seen it necessary to give you previous warning, and had employed my pen, while I knew it not, as an interpreter of the meaning of the dispensation." "Poor little Thomas," you tell me, "was, at the moment, lying dangerously ill of the small-pox, with little hope of recovery;" and you add, that "as a rebuke for your excessive attachment, within two days after the letter came to hand, it pleased the God who had given him to take him away."

How I could weep with you! Sweet child! A little while ago so engaging, so playful, so healthy and promising: and now!—But death is a merciless tyrant: he melts not at the tears of mothers, nor at the cries of infants. Without remorse, he seizes as his prey alike the tender babe and the person who stoops under a load of infirmities and years. Little children, indeed, have, from the beginning, composed a principal part of the spoil which he has carried off from a world devoted of God for its sin to his stern dominion; and not unfrequently his rude hand selects as his first prey what we deem the best and most valuable. "Death reigned

from Adam to Moses," over little children, "even over those who had not sinned after the similitude of Adam's transgression;" and every subsequent age, down to the present, has furnished us, in the death of infants, with similar melancholy proofs of the reign of sin.

I cannot suppose that you ever imagined that death, who is continually paying unwelcome visits to other families, was to pass by yours till you should become grey with age, and then, in tenderness to you, begin his work by first sealing your own eyes in the dust. This, I believe, is often the wish of affectionate parents; but the reverse so generally happens in experience, that I can scarcely suppose it to be the settled expectation of any. According to the course of nature, it is expected that the old should fall first; but how seldom is it that death selects his victims according to seniority, and how few are the cases in which a whole family of children remains till after the message for their parents' departure arrives? To you the providence of God has been, hitherto, in this respect, singularly favourable; it demands your gratitude. You have lived these eleven years in the married state, and this is your first breach. God has blessed you with six children, and till now he has made no demand upon you to surrender any of his gifts; and even when his messenger has come at last, such is his goodness, that he has authorised him only to ask *one*. Give him this *one*, I beseech you, with good will. He had a right to make the demand: He has made it in mercy. Follow not your child whom God has taken back to himself, with eyes like those of the wife of Lot, reluctant to part with what was held dear, and coveting the re-enjoyment of what mercy had taken away. God loves a cheerful giver. The correction of reluctance to grant his reasonable requests may be some new demand; and who can tell how often a second and severer stroke follows a first so soon as it often does, as a reproof to his people for the extreme unwillingness and bad grace with which they have consented to the former demands he has made upon them for part of his own?

I have often admired that noble saying of an ancient, when he received information of the death of his son: "I knew that I had begotten a mortal." It ought, indeed, to be no matter of surprise to us that our children die. They inherit death as their birthright; for they are the offspring of parents who, having themselves sinned, are heirs of mortality. It belongs not to us to say, that they should have been permitted to live a little longer. Neither we nor they enjoy life as a matter of right. Every day we live we enjoy as a favour to which we have no claim. The sentence was past

ere we saw the light, past as the just punishment of our guilt; and the term of life is merely a respite given by the favour of the Judge, during which to prepare for execution. If he grant to some a longer, and to others a shorter period, it becomes us not to murmur: "Shall not the Judge of all the earth do right? It becomes us to revere his justice in passing the sentence of death upon the whole human race, and his sovereignty in determining the particular period when it it shall be executed on each individual. He is under no obligation to consult the inclination of any of us, with respect to the time, manner, or other circumstances, either of our own death, or of that of our relations. His right over us and ours is absolute. We are more *his* than we are our own. His sovereignty ought to silence us, even when the methods of his providence are most adverse to our likings, and most painful to our feelings; and it is at our peril that we presume to quarrel with his dispensations, or say to him, What dost thou? "Is it not lawful for him to do what he will with his own?" And is it not dutiful in us to suppress every rising murmur of disapprobation of the divine conduct, and, satisfied with his right to do whatsoever he willeth, to follow the example of the holy psalmist, "I was dumb, I opened not my mouth; because thou didst it?"

I acknowledge that it is no easy matter, in circumstances like yours, to bring one's mind to a cheerful and hearty acquiescence in the will of God. There is a selfishness in the dispositions of men, of which they are never entirely cured by those imperfect discoveries, and that imperfect sanctification, which are the attainment of saints in this life; and the influence of this discovers itself, as frequently as the will of God opposes what to them appears conducive to their present convenience and comfort. It is from this source that much of our difficulty proceeds in cases similar to yours. We are so avaricious of worldly comfort, that we refuse to part with any article of it, even at the call of him from whom we have received all. Like the miser, we eagerly grasp at whatsoever is within our reach, and, when once in possession, we cleave to it as essential to our happiness. It must be torn from us by violence. Our narrow hearts cannot cheerfully part with one worldly possession, however many we may have besides; and when we are constrained to part with one, we follow it with a wishful eye, complain of injury and cruelty in bereaving us of it, and mourn with the bitterness of one who has lost his all. What weak creatures are the best of us! How much more prone to love the gift than the giver? to murmur when God takes away, than to be thankful when he gives? to consult our own feelings, than to

submit to his sovereign and righteous will? How difficult is it for us, when our affections draw the other way, to say, "Thy will be done?" And, if it be so difficult to acquiesce in the divine will, when every feeling of our nature is violated, what a rare attainment, to be able, with Job, to rise above submission, and, amidst our greatest calamities, not only to justify God, but to thank, to praise him for what he has done? "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

I know, Madam, that mothers are apt to grieve, as they are to love, immoderately. That this is your danger, I have reason to suspect, both from what I know of your temper, and from the account you give me of your own feelings on the present mournful occasion. From the manner in which you write, it is not difficult to perceive, that this affliction has pierced deep into your heart. You dwell on the subject with a melancholy pleasure. "He had gained much upon your heart," you say, "by many little tendernesses of affection to you, and his brothers and sisters;" and you enumerate with pleasure several instances of the dawn of reason and wisdom in him. "The image of the dear child," you add, "is always before your eyes;" "you think you see and hear him wherever you go;" and, "when you strive to banish him from your mind, every little incident recalls him to your memory."

I cannot be so cruel as to say that your departed child did not deserve such a share in your affections as you gave him, or has no claim to such tender regret as you discover for his memory. I thought him, indeed, a lovely child; and I should esteem you less than I do, if I could suppose that you mourned not his loss. Neither can I bid you banish him altogether from your mind. This is neither practicable nor necessary. But, sure, you ought to avoid cherishing your grief, by industriously searching for materials in your memory and imagination to feed it. This cannot be your duty; for by this conduct, you will make yourself your own tormentor, will distract your mind and disqualify it for every religious exercise, and will, in particular, increase the difficulty, already sufficiently great, of submission to the will of God, and cordial approbation of his conduct in this dispensation. "Why shouldst thou destroy thyself?" You will never, Madam, find consolation, such as a gracious God has provided for his people amidst the trials of this present life, by suffering the torrent of your passions to carry you before it withersoever it wills, and idly deploring what has befallen you merely as a grievous and irretrievable loss. You must call in the aid of scriptural

considerations, to enable you to stem the torrent and resist its force; else you will soon be inconsolable, as Rachel of old, whom the prophet describes, as "weeping for her children, and refusing to be comforted because they were not." And what considerations can I suggest more worthy your serious reflection, or better calculated to still the present tumult of your passions, than those which arise from the wisdom and grace of him who has chastened you with this stroke?

The wisdom and goodness of the divine dispensations in general, is what, I presume, you are disposed to admit. The difficulty lies in being able to see them in depriving us of what we highly value, and the continued enjoyment of which would, we think, conduce exceedingly to our advantage and comfort. But, surely, there is a modesty which becomes us, when God is the party on whose conduct we presume to decide. Our views are so limited, that we are not able to comprehend the vast plan of his providence; and our judgments are so liable to be biased by our feelings, that we are extremely apt to censure as foolish what has been dictated by the highest wisdom, and to complain of those dispensations as cruel which proceed from the bowels of infinite compassion. The providence of God, like Jacob's ladder, has its foot placed on the earth, but the top of it reaches to heaven; and throughout its whole extent, there is not one broken step. Clouds often hide from our view many of the steps in the inferior part of this mysterious ladder, while the upper part of it is far beyond the sphere of our vision; and how unbecoming, how presumptuous, for us, short-sighted, purblind creatures, to accuse God, infinitely wise and gracious, because our eye cannot pierce through the thick clouds which often obscure his dispensations, nor penetrate into the highest heavens, to see them all terminating in what shall eternally display, before angels and men, the profundity of his wisdom and the exceeding riches of his grace? It becomes us to bow before him, and believe when we cannot see; to ascribe the apparent confusion and disorder of the divine conduct to the indistinctness of our own vision, rather than to defect or error in his plan; and to blame the mistaken selfishnes of our own hearts, guided merely by the feelings of the moment, rather than question the goodness and grace of him who sees it sometimes necessary to give present uneasiness and pain, that he may provide more liberally for our future and unceasing joy. "He that believeth will not make haste."

It is by such dispensations as this by which you have been afflicted, that God puts his people's faith in his wisdom and good-

ness to the test. As long as he suffered your olive plants to grow around your table, defending them from every chilling blast, and continued the prosperity of your family from year to year undisturbed by any adverse occurrence, you had little opportunity of discovering your persuasion that God in all things acts wisely and well. But now, when it has pleased him to pluck up by the roots one of your fairest and most esteemed plants, he tries your faith on this head, and calls on you to show that it is the genuine sentiment of your heart, and not a mere notion of your mind. And what is there, pray, in this dispensation, which ought to shake your belief? Your heart has been wounded; but how know you that it was not absolutely necessary for your good? What if he has, in tender mercy, delayed to smite till the last moment that a regard to your welfare would permit, till he could not have forborn any longer without exposing you to the greatest injury? Our heavenly Father is a wise and judicious parent. He never corrects his children, but when necessity for for their good requires it; and when he sees this necessity, he cannot be induced, by any weak pity, excited by their cries and entreaties, to spare the rod. It should be enough for us that he hath done it. There is no room left for us to doubt the expediency of the correction, however unpleasant and painful we may feel it to be, when we consider that our Father who is in heaven has seen it fit. Sovereignty is manifested in the kind, season, and degree of the chastisement which he inflicts; but the sovereignty of God is never exerted by mere arbitrary will. He has reasons worthy of himself for every part of his conduct, though to us they should be unknown; and our ignorance of these cannot justify us in suspending our belief of the wisdom of his dispensations, much less in presuming to arraign his conduct as cruel or unjust.

Your grief, pardon me, Madam, for saying it, arises, in a great measure, from a selfish principle; you have been thwarted in your wishes that your child might live; and disappointed of the happiness which you expected in the enjoyment of him. But are you certain that you would not have been equally, perhaps more severely disappointed, if it had pleased Providence to spare him to manhood? Fond parents often flatter themselves with expectations of happiness in their children which they never enjoy. The most promising appearances are often blasted. After all the anxiety and tender care which they have exercised over them in infancy; after all the labour and expense to which they have subjected themselves for their maintenance and education; after all their prayers and endeavours for their present and future welfare; yea, after very hopeful beginnings in their earlier years, it is often

their misery to live to see them prove undutiful and ungrateful, led away by bad company, renouncing religion, and abandoned to every kind of excess. I need not mention what a grief of heart the conduct of the profane Esau was to Isaac and Rebecca; nor what keen anguish the beautiful, beloved, but rebellious Absalom occasioned to his pious father David. You must yourself be able to recollect many instances of a similar kind within the sphere of your own observation. How many parents have lived to wish that God had refused them the blessing of children; or that they had followed them early to their graves? And is not this enough to silence us, when we know not how much pain he has prevented us from suffering by taking away a child in infancy? "I have been informed," says Dr. Harris, "by them who knew the case, of the inconsiderate rashness of a fond mother, who passionately prayed for the life of a sick child, *whatever it might cost her*. She had her desire; but he lived to come to an untimely end, and to break her heart." What a lesson of resignation to the will of God does such an example convey!

Your dear child himself is not certainly the cause of your sorrow; for I hope you have not the folly to harass yourself with painful anxieties respecting his state in that world of spirits into which he has entered. You devoted him to that gracious God to whom you have committed yourself, in the faith that he who is your own God, would, also, be the God of your seed; and, I trust, your mind finds rest in the consideration, that when your God removed him from you, he took him to himself. Who will dare to say, that the gates of heaven are shut against all who die in infancy? and if little children in any case experience mercy from the Lord, I think there can be no doubt that this is the lot of the children of believing parents. God our Saviour has said, "of such is the kingdom of heaven:" and though there is reason to suppose, that by this he meant chiefly to intimate, that the gospel church, which is the common meaning of the phrase, the kingdom of heaven, would contain many children dedicated to Christ by their believing parents in baptism; yet it is not to be imagined that those whom he admits into his kingdom below, will be excluded from his kingdom above. While I presume that this is your persuasion that God has received him, how can I forbear charging you with selfishness in encouraging sorrow for his loss? Do you grudge your kind Saviour those praises which he now receives from his infant lips? Or do you imagine that all your tenderness could have made him as happy as he at present is in the house and bosom of his heavenly Father? I know you do not. You mourn for your own loss; but why not rejoice, at the same time, for his unspeakable

gain? Look not at the shortness and obscurity of his course, but at the glory and felicity in which it has terminated. Though in this world he was like a delicate flower, which had scarcely opened to the heat of the sun, when it shut again at night; yet now he has entered that world where the sun shall no more go down, and where every flower planted in that paradise of God shall appear in perfect beauty, and bloom in immortal vigour.

But I must have an end. Give me leave, however, before I conclude, to advise you to turn away your thoughts from what you have lost, to what you are still permitted to enjoy. How unreasonable, that grief for one blessing taken away, should stifle gratitude for innumerable blessings which still remain! Your child, whose early death you so bitterly deplore, was not your all. Have you not still a loving husband, five promising children, and very many temporal comforts? What say I? Your God still remains, your portion, your chief good is unalienably secured. And is not he better to you than ten sons? Have you not inconceivably more in the possession of him on account of which to rejoice, than you can have in the loss of the best temporal good on account of which to mourn? And does it not become you to say with David, whose family trials were much severer than yours have yet been, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow?

After all, time will do more, perhaps, than any advices of mine to efface the impressions which your dear child's death has made on your heart. Yet I would not wish you to wait till this tardy messenger shall bring you comfort, nor to be satisfied with that cold insipid consolation which it is in his power to afford. I wish you to seek and to find in that gospel, which I hope you believe, consolation more early, and more truly christian. Happy shall I be, if, by what I have now written, I be in any respect serviceable in directing you where it is to be found.

I have only to add my earnest prayer, that God, who comforteth them that are cast down, may be your comforter; and to express my hope, that you will, ere long, be able to bear testimony, from your own experience under the present affliction, to the faithfulness of him who hath said, "My grace is sufficient for thee; for my strength is made perfect in weakness." To be informed by your own pen that this is the case, will give the liveliest joy to, Madam, your sincere friend,

MONITOR.

EXTRACT.

THOUGHT ON THE PROSPERITY OF THE WICKED.

AN EXTRACT FROM MONTESQUIEU.

"I ADMIRE the wisdom of Providence, in the distribution of riches. If they had only been granted to the deserving, they would not have been sufficiently distinguished from virtue itself, and we should have been no longer aware of their vanity and worthlessness. But when we examine what class of men generally possess the greatest share, we learn to despise riches, by our contempt of the rich."

A similar sentiment has since been expressed by Dr. Arbuthnot: after commenting on the great riches and unparralleled iniquities of the infamous Charties, he concludes, "Oh, indignant reader! think not his life useless to mankind! Providence connived at his execrable designs, to give to after ages a conspicuous proof and example of how small estimation is exorbitant wealth in the sight of God, by his bestowing it on the most unworthy of mortals!"

QUERY.

BONES BROKEN AS PUNISHMENT.

Is there any evidence from ancient history that criminals were sometimes corrected by having certain of their bones broken? Scripture seems to refer to such a method, particularly in Job, and the Psalms. Was such a mode of punishment practised by the Jews of old? Or was this a custom of any of the neighbouring nations, and so might be well known to the Jews? Is this a practice now adopted in any of the eastern parts of the world? If none of these questions can be answered in the affirmative, what may we suppose gave rise to such a mode of expression, so common in the scriptures, that "God will *break the bones* of the wicked;" and that "he keepeth all *the bones* of the righteous, so that not one of them is *broken?*"

ASIATICUS.

ANECDOTES.

MR. EDITOR,

As many of your readers have not an opportunity of perusing the Gentleman's Magazine, I take the liberty of extracting from that production for the year 1798, the following anecdote which may not, perhaps, be unacceptable to them.

Rather more than five years have elapsed, since John —— was apprehended, for the commission of a capital offence. The

crime charged was clearly proved against him, he was convicted and accordingly received sentence of death. The keeper of his prison, who, also in innumerable other instances, has shewn himself possessed of a heart fraught with the warmest philanthropy, observed signs of great contrition in the prisoner; pitied him, and, from pitying, began to express sympathy in his afflictions. He visited and discoursed with him, but soon found, that, although near thirty years of age, he had but faint ideas of a Supreme Being, and fainter still about a future state. In this deplorable situation the convict appeared dreadfully alarmed at the near prospect of dissolution, and tortured even to madness, by gloomy apprehensions of misery after death. The benevolent keeper did all in his power to alleviate his present distress, and in part dissipate his horrors; assuring him that there was a good and gracious God above, who would look down upon him with compassion, and, if he repented, would most assuredly pardon all his past errors. That he himself (the keeper) would instantly go, and fetch him a prayer-book, to help his religious meditations, and that he hoped to find him more composed at their next meeting. "Oh, Sir," exclaimed the poor distressed criminal, his eyes streaming with tears; "I cannot read, I never did read, I never tried to "read at all; Oh, I shall go to hell, I shall go to hell!"

The keeper was inexpressibly shocked at this exclamation; but, (as the unhappy man had been reprieved during his majesty's pleasure) he promised him that he would himself soon instruct him to read, meanwhile, that he would daily discourse, and pray with him.

He immediately went out of the cell, and in a few minutes returned bringing with him an alphabet, with each letter printed by itself on a card. He explained their uses, and concluded with saying, that the English language, and several others, were nothing else but words formed by a different combination of these letters.

The poor fellow sat still upon the floor for a few minutes, as if absorbed in contemplation: at length he took hold of the keeper's hand, and said with a sigh, "Ah Sir! I am dull, and stupid; I shall never be able to learn." Then suddenly, as if struck with an instantaneous lucky thought, he swept up all the letters into one heap, and, desiring his friend to kneel down with him, he looked at the cieling as towards heaven,

"Good God!" cried he, with his hands violently clasped together, "you know what a blockhead I am, and that I never can "learn this hard thing; but, you know also, that you made every

" thing, and see every thing, and can look into our thoughts; look " into mine, and, as you are wiser than any man, do me a favour. " Mr. —— says, that these letters have all the English words in " them. You know if he speaks truth. Take, I pray you, these " cards, and made the best prayer you can for me: then, read it " out to yourself, and think as if I made it, for, I promise you, I " will try to be a good man. Only let me know what you have " written, that I may be as good as my word."

After this singular supplication they both arose, and the convict felt himself more easy, soon after a pardon was offered, on condition of his going to Botany Bay for fourteen years.

Though no account is here given of the subsequent conduct of this poor criminal, we cannot but charitably hope that, in the above prayer, oddly conceived as it is, he may have been actuated by a sentiment of sincere penitence and piety. We cannot certainly determine what degree of knowledge is absolutely requisite to the real converson of a sinner; or whether the Spirit of Grace may not communicate his regenerating light and influence to a mind as destitute of common religious information as this wretched creature appears to have been. At any rate, we may presume that the distressful predicament into which he was brought was intended by a gracious providence as a mean of conducting him to the knowledge of the truth, and to the eventual salvation of his soul.

RELIGIOUS INTELLIGENCE.

JOURNAL OF MR. JOHN LYLE.

I SET out on my missionary tour Saturday, July 19, 1806. The Sabbath following I preached at Silver Creek church, to a very attentive audience, on Matt. vi. 33. On the same day, at four in the evening, I preached at Mr. Harris's, on Eph. ii. 10. The audience were generally attentive, and some appeared to be affected, Mr. Houston, who is now a Shaker, was formerly the pastor of this congregation. About fifteen families yet belong to our church. When I visited them in last June, they were in a distracted state. I collected them again, and ordained two elders; and, with the assistance of the Rev. Samuel Finley, administered the sacrament among them.

On Saturday, 26th of July, I set out on my way to Cherry Spring church (which is about 25 miles from my house). On the following Sabbath I preached 2 sermons, on 2d Tim. i. 9. to an attentive audience. Some seemed pleased and affected. The 1st Sabbath of August I preached at Salem in Clarke, on 2d Sam. xxiii. 5. to an attentive audience.

On Saturday, 9th of August, I set out on the way to Caneridge, (Bourbon). Sabbath preached on John vi. 44. to an unusually attentive audience. As Mr. Stone and his people attended; and as Mr. Stone wished to preach, because his people claim a part of the meeting-house, &c. I preached but one sermon.

Sabbath, 17th of August, I preached two sermons at Silver Creek, to an attentive audience, on Genesis xvii. 7.: and baptized about ten children.

Saturday, August 16, I set out towards Cherry Spring, but heard before I arrived at the place, that Mr. Rannells had recalled the appointment I made there, that I might assist him in administering a sacrament in Paris (Bourbon). Sabbath I rode 16 miles, and preached the action sermon on Matt. vi. 33. to an ucommonly attentive audience. On Monday preached on John v. 40, to a very attentive audience. Numbers appeared to be deeply impressed.

Aug. 31. It rained so hard that I did not attend at my appointment. I understood since that but two or three people came.

On Sabbath, 7th of Sept. I preached at Caneridge, in the forenoon, on Rev. iii. 15, 16, 17. The audience was attentive. In the afternoon on Rev. iii. 18. The people were generally attentive, and many apparently edified; but some of the Socinians (according to their common custom when displeased with doctrine) exhibited the smile of derision. After sermon I ordained two elders.

Friday, Sept. 12. I set out for Caneridge, to assist Mr. Stuart in administering the Lord's Supper to that people.—Mr. James Howe preached on Saturday in the forenoon, and Mr. Stuart in the afternoon; and I exhorted in the evening. The people were generally attentive throughout the day. Mr. Stuart and I held society, on Saturday night, at Mr. Wallace's: and Mr. Howe at Mr. Patton's.

Sabbath forenoon, I preached to a very attentive auditory on Matt. xxvi. 26. Some of the Socinians (as I heard afterwards) were much enraged at the doctrine of the cross—called my preaching the smoke of the bottomless pit, &c. but the discourse had a very different effect on others. Mr. Howe introduced the communion—and Mr. Stuart preached in the afternoon. Mr. Howe preached on Monday in the forenoon; after which I delivered a discourse on baptism and family instruction; I baptized several children —received nine shillings.

Friday, Sept. 18. I set out for Mount Pleasant (Harrison) to assist Mr. Scott (who was appointed at our spring session of Presbytery, to supply statedly at Mount Pleasant and Indian Creek) at a sacrament. Saturday I preached to an attentive congregation on John vi. 44. Sabbath morning, preached to an attentive assembly on 1st Pet. iii. 18. I understood that both these sermons had considerable effect in confirming the wavering, &c. in those congregations which have been torn and distracted by the new sectaries. The Wednesday following I preached at Mr. Nishback's (Clarke) on Psal. cxix. 71. to a small but attentive audience.

Saturday, Sept. 26. Mr. Howe preached at Sugar-Ridge church, and I exhorted in the evening. Sabbath morning I preached the action sermon on Eph. ii. 8. Many of the people were unusually attentive. Mr. Tull fenced the tables. I having a bad cold and soreness in my breast. Mr. Howe preached on Sabbath evening and Monday.

On the first Sabbath in October, Mr.

Stuart and I administered the Lord's Supper at Concord, (Bourbon) about 30 miles from my house. I set out from home the Friday preceding. Saturday morning preached on 2d Pet. i. 10, to an attentive audience. Sabbath morning, preached on 2d. Pet. i. 1. The people generally behaved well, and were attentive. Monday, I preached on 2d John ix. 10, 11. The people were generally attentive, and many appeared solemn. Tuesday, held an examination at Concord, and preached in the evening on Ezek. xxxvi. 26.

Wednesday, held an examination at Caneridge, and preached in the evening on 1st Pet. iv. 18. The people were generally attentive.

Wednesday night preached in Paris on Psal. xix. 11, to an attentive auditory.

Sabbath, October 12, preached two sermons at Silver Creek, on 2d Cor. v. 21. The people were in general unusually attentive; and some who had denied the atonement, appeared deeply and solemnly affected. On Monday evening following, I went to Mr. James Henderson's. Tuesday I preached at Paint Lick, on 2d John ix. 10, 11. (The Shakers have been very successful here and in Mercer county.) The people were generally very attentive, and some were deeply affected; especially pious people, whose children and near relations had turned Socinians and Shakers.

On the third Sabbath of October, I preached at Cherry Spring, on Eph. ii. 8, to an attentive audience.

I received no money in hand from Silver Creek church, but they promised two dollars for each Sabbath. The whole sum, if I mistake not, is 18 dollars 75 cents. You will observe, that I preached but seldom on week days. One reason was, that few attend preaching on week days, except on sacramental occasions. But a more influential reason was the sickness of the young man whom I employed as usher in my school. I had frequently to ride twenty-five miles on Sabbath evening and Monday morning, in order to get home against school time. My commission was for two months; I have given a very brief account of my tour during three months.

I would recommend the Rev. Joshua Wilson, of Bairdstown, as a missionary. That the committee may be directed by infinite wisdom, in all their proceedings, is the ardent prayer of

Yours, &c.

JOHN LYLE.

Clarks. Dec. 10, 1806.

An extract of a Letter from the Rev. James Hughes.

ABOUT two weeks ago, the Rev. Joseph Badger, our missionary to the Wyandot Indians, came in, and was present at the last meeting of the board of trustees. From the report he has given us of his tour, and the appearances among these Indians, I think the prospect is at present very flattering, that we shall have a good missionary stand at Sandusky.—Mr. Badger has spent six months there, has met with some very disencouraging trials, arising from the inimical disposition of some wicked men who are among the Indians: these are traders, who take every measure they can conceive, to prejudice the Indians against the mission, such as by telling them that our design is to take their land from them, and take opportunity to cut them off, &c. They have so far succeeded, as to prevail on numbers of the Indians, even some of the principal chiefs, not to attend on Mr. Badger's preaching—went so far as to persuade them to go forward to governor Hull at Detroit, with complaints against Mr. Badger, that he was intruding upon them, and going to take their land from them, &c. Mr. Badger hearing of it, went forward at the same time, and was present when the complaints were made, and he and the governor satisfied the Indians respecting the matter—convinced them that the traders were deceiving and imposing upon them—that Mr. Badger, and those who sent him there, were their friends, and honestly endeavouring to promote their best interest; whereupon the Indians applied to the governor to send some of the traders out of the country, which he promised he would do. The governor is very friendly to the mission, is well pleased with the plan, and promises to do all in his power to favour it.

The Indians are becoming much more inclined to civilized life—they see more of the advantages of it since Mr. Badger has lived with them. He has, by the hands with him, plowed a corn field for the Indians, four or five and twenty acres, planted five acres for themselves, built a little house to dwell in, and began a school-house, which he expects soon to have completed, and to commence a school, which he hopes will be considerably large in a short time, a number of the Indians are desirous to have their children taught to read, &c.

Since the Indians complained to the governor and were satisfied, even those who had been prejudiced are quite re-

conciled and friendly, and all attend on preaching. Some are become very attentive, are frequently considerably affected under sermon. Barnet continues firm and friendly, gives comfortable evidences of religion, has latterly, in general, made the prayer after Mr. Badger is done preaching the sermon; appears much engaged therein, sometimes has been so much affected as not to be able to speak for some time, and many of the Indians affected at the same time.

Extract from the Minutes of the proceedings of the Synod of Albany of the Presbyterian Church, at their session in Whitesborough, held on the 1st and 2d days of October, 1806.

THE Synod have heard with pleasure, that the institutions of religion within their bounds are well attended, and treated with marked reverence and affection. In some places striking instances of the triumphs of the cross have occurred, and in most the work of God seems to be advancing, though silently, yet surely. The youth are instructed in the principles of our holy religion with considerable and commendable assiduity. Peace and harmony prevail generally, and the good order of the church is preserved unimpaired. Vacant congregations are supplying, new ones are forming, and the cry for additional preachers of the word becomes more loud and urgent. The pastors appear to fulfil their duties, and the flocks theirs so that between them, excepting in very few instances, exists the unity of the Spirit in the bond of peace.

Although the prospect externally, is thus promising, Synod regret that so much coldness and formality prevail among Christians who enjoy so many gospel privileges; that so few, compared with the whole number of sinners who hear the gospel, feel its power and accept its offers in love; that in some societies gross sins abound, and into others essential errors have crept. Deeming it a sacred duty to contend earnestly for the faith once delivered to the saints, Synod take this opportunity of raising their warning voice against this coldness; these sins and errors. It is mournful that they who are snatched from perdition by the grace of Jesus should ever be careless in the service of their Master; should ever permit their love to decay in its ardour or its public expression. Christians ought ever to be awake and walk, as becometh children of light, and the redeemed of God. It is high time for them to do so, since the night is far spent, and the day is at hand. They must gird on the armour of Jehovah, and bear testimony against sins, especially those which abound.—Drunkenness and profanity, and sabbath breaking ought not to be so much as named among Christians; and Synod hope that all who are in their connexion will most studiously avoid the appearance of evil as well as its practice; and that they will admonish and exhort all, who are guilty of immorality, to repent and live godly in Christ Jesus.

Error in practice arises from error in doctrine; not that all who are correct in the latter, are always so in the former; for many are only nominal believers, who though they profess the truth in words, hold it in unrighteousness. Between sound principle and sound conduct there is an inseparable connexion Synod therefore, whilst they warn their churches against immorality, warn them solemnly against errors. Those which chiefly prevail respect the future destiny of sinners, and the character and work of the Redeemer. Satan is still instilling into the hearts of sinners what he said unto the woman in paradise, "ye shall not surely die." He is filling them with them with the hope, that though they live after the flesh, they will finally be saved. Thus he is exciting them to turn the grace of God into licentiousness. Christians ought not to be deceived. Sin is an awful evil, and merits infinite displeasure. It need only be realized, to be thus acknowledged, and that with pungent grief of soul. We exhort our churches to beware of rejecting this solemn truth.

Great as their error is, who do this, it is surpassed by that of those who deny the only Lord God who bought them. Over their sad and dreadful mistake we weep with unfeigned sorrow. The divinity and atonement of Christ, are written as with a sun beam in Scripture, and are felt to be truths by all awakened souls. Let none be deceived by a parade of learning in the opposers of these doctrines. These men arrogate to themselves a greater share of it than they really possess. Their conduct is imposing, but their foundation is unstable as the wind. Before their opinions can be substantiated, the Scriptures must be abandoned: for if these be explained, according to the mode of explaining works of uninspired men, Christ is truly God, and has paid the price of redemption for our sins. We receive these truths, as they are published in the volume of inspiration, confessedly a mystery, but it is "the mystery of godliness," worthy of Jehovah, and ne-

cessary for sinful man. Without this mystery the convinced sinner can find no peace, or hope for eternity. To the law and testimony; if we speak not according to these, it is because there is no light in us. We leave these sentiments with you! we appeal to your consciences! we call on the churches to defend the common salvation with the temper of the gospel. Many of them are the posterity of those, who for the same precious truths, left their native homes, braved the terrors of the deep, and settled in a country then inhabited by savages. We pray that the spirit they felt, may influence their descendants, and all who belong to our Zion. May great grace, mercy and peace be multiplied unto all such, and all believers every where, from God our Father, and Jesus Christ our Saviour.—AMEN.

JONAS COE, Moderator.

THE SENECA PROPHET, OR THE MAN OF THE GREAT SPIRIT.

A FEW years since, an Indian at the Alleghany river, half brother to the noted *Cornplanter*, gave out that he had communications from the Great Spirit, which he was commanded to make known to the different tribes of Indians. He was formerly a great drunkard, and despised by the Indians themselves, as an ignorant, idle, worthless fellow. Since his reformation, he appears meek, honest and inoffensive. By those best acquainted with him, he is considered as deficient in intellect. He converses but little. His countenance does not indicate much thoughtfulness. When questioned, however, his answers are pertinent, and his public speeches are sensible. He inculcates on his followers, that they sell not their lands; that they refrain from the use of ardent spirits; that they put not away their wives; that they cultivate their lands; live industrious lives; and maintain the religious customs of their ancestors.

To one, who expressed his doubts of his having such communications, and used some arguments to show him he had not, he replied with his usual simplicity, "I think I have had such communications made to me."

At the meeting of commissioners with the Senecas, for the purpose of purchasing a tract of land at the Black-rock, this Indian was present, and opposed the sale of their lands. He related the communications, which he said he had received from the Great Spirit. Some of the communications he could not recollect, and asked his brother Cornplanter. When asked how he could forget such communications, he said at the time the Great Spirit told him these things, he related them to his brother: and that he was told so many things, he did not remember all.

Since this *Prophet*, as he is styled, arose, there has been a great reform among the pagans of the Six Nations. The settlement at the Alleghany river, containing about 450 souls, a few years since, were a poor, idle, drunken, contemptible people; they are now become temperate, industrious, and comparatively wealthy. A mission from the Friends near Philadelphia, has much aided this reform, by counsels and example; but whether one would have succeeded without the other, it is probably impossible to determine.

This prophet says, he has had repeated visions, in which he sees three spirits or angels, who make communications to him. Sometimes in dreams or visions, he pretends to have seen devils flying, and hovering over their new town, Canadesago, seeking some place to light, but could find none, because the people were now orderly, temperate, and industrious; he then saw them fly to Buffaloe Creek, and light among the whisky casks. Sometimes, he says, he has seen idle, drunken Indians, clothed in rags and filth, in old worn out canoes, on lakes at a distance from shore, clouds gathering thick and black, with awful thunder, lightning and tempest.

Sometimes sick persons send a shirt or some other article of clothing, to the prophet that he may prescribe a cure. In such a case, he takes two handfuls of tobacco, puts their ends to the fire on the hearth, lies down and covers himself with a blanket, after he has arisen he prescribes for the disease.

He has stated to the Indians, that great judgments would follow them, if they disobeyed the commands of the Great Spirit, such as floods, drought, &c. The principal of the Friends' mission near these Indians, observed, that a missionary who lately visited them, had spoken much in the same way to them respecting the judgments of God, following the wicked, and that they had been visited, as their prophet had declared, especially, with a remarkable flood in the Alleghany river.

The fame of this prophet is great

among the western Indians. He has once visited the Wyandots, and by particular desire expected soon to visit them again. He is deeply impressed with the opinion that judgments are coming on the nations, unless they reform. When he first arose as a prophet, he visited the President of the United States at the seat of government, accompanied by Cornplanter. The prophet with his adherents, gladly embrace every opportunity to encourage whatever, in their view, tends to promote reformation. On this ground they advised the Indians to listen to the instructions of the missionary to the New Stockbridge Indians. Hence they were fond of thinking and saying, that a missionary, who lately spake to different settlements of Indians, urged the same things, as their prophet. One of the Onandagas, when asked why they did not leave their drunken habits before, since they were often urged to it, and saw the ruinous consequences of such conduct, replied, they had no power; but when the Great Spirit forbid such conduct by their prophet, he gave them power to comply with his request.

Some time since a disagreement happened between the prophet and most of his adherents, and Cornplanter; in consequence, they have left Cornplanter, and removed further up the river, where they are building a new town. His nephews, who are sensible, and men of great renown in the nation, use their influence in his favour. He is consulted as the principal chief of the nation; but Red Jacket, a cunning and subtile chief at Buffaloe Creek, does not believe in him, but in his public transactions he pays him respect, as he is popular with the nation. He observed to the agent for the Six Nations, that when the prophet made his speeches, his nephews sat contiguous to him on the right and left. On a certain occasion he had taken care to place some others next to the prophet, and he was not able to say any thing. He is held in great veneration by the people. One of the most distinguished of their young men gave it as his opinion, that the prophet would yet be persecuted and put to death, as the wicked put to death the Lord Jesus Christ.

OBITUARY.

MISS HARVEY.

On Sabbath evening, March 18, 1804, departed this life, Miss Mary Ann Harvey, only child of Mr. Harvey, of Kigellack, near Penryn, aged fourteen years and four months. Her natural disposition was so remarkably amiable, that some of her acquaintance fondly imagined her to be as much without fault before God, as she was before men; but with all that amiableness of temper and gentleness of manners, which she uniformly manifested, and which secured her an interest in the esteem of all who knew her,—she saw herself, under the illuminating influence of the Holy Spirit, a depraved sinful creature; having a heart that was deceitful above all things, and desperately wicked. To a person who called upon her soon after her confinement; and who observed, that her life had been very good and virtuous, so that she could not have any sin to answer for, —she said "You don't know the heart: you don't know the wickedness that is in my heart!" That she had a lively sense of it, was very apparent: she frequently complained of it; yea, it was the only thing which she complained of during a long and singularly painful illness; and, until within a few days of her departure, she verily thought that she was too bad to be admitted into the heavenly state. On the Thursday preceding her death, she was visited by a particular friend, who remarked, that if the sickness which she laboured under should be unto death, all would be well;—but she instantly exclaimed, "I have a wicked heart! and it is so wicked, I am afraid I shall not go to Heaven!" Her friend observed, that every body's heart was bad, and far too bad to be received into glory without a change; but that it was a great mercy to feel the malady, since many languished under it insensibly, through life, and were punished eternally. It was further observed, that there was a great and good physician, who had a perfect knowledge of the soul's malady, and who was able to cure it; yea, who was willing as he was able. She listened with great atten-

tion to all that was spoken relative to those things; and then, with an earnestness never to be forgotten, she took her friend by the hand, saying, "Now kneel down and pray for me; and pray for us all:" and scarcely was the solemn exercise closed, which was affecting as it was solemn, ere she exclaimed, "Now I am happy!" and from that time to the moment of dissolution, she experienced such a sweet composure of mind as "passeth all understanding."

On the Thursday, it was thought that she was at the point of death; and being asked, how the frame of her mind was? —she cheerfully replied, "Comfortable, very comfortable!"—'Then you have a hope,' her friend remarked, 'in this hour of trial?'—"Yes," she rejoined, "a good hope!" and shortly after, she repeated her favourite hymn; the 164th, book the second, of Dr. Watts, "Why should this earth delight us so?" &c. and added the 36th hymn, second book, "Will the Redeemer come," &c. Through the whole of the day following, Friday, the 16th, she suffered much in body; but still was composed in spirit. In the evening she remarked, that her friend Mr. W. had not called that day to see her; and upon being told that he had been in the house; but that it was judged that she was too much afflicted, either to converse with, or to see her,—she expressed much concern at the disappointment; and said to a near relative who was with her, "You know he could have prayed with me, if I was too ill to have conversed with him."

On the Saturday evening she greatly revived, insomuch, that those around her imagined she might recover; but the very hope was transient, for early the next morning, a sudden change took place:—Death, the last enemy, approached, and darted on his prey. She said, "I am dying: this is a time of need!" Observing those who attended her in much distress, she said, "Why do you weep? I am going to the realms of bliss;—a mansion is there ordained for me!" About noon she asked for her father; and on his approaching her, she said, "My dear father, now I am going; I am going to God; I must go;—will you resign me up to him?" Being answered in the affirmative, she asked again, "Now, can you do it heartily?" He said, 'Yes, my dear, heartily!' Then she addressed her weeping mother in the same affecting language; and having received the like answer, she affectionately embraced them both, saying, "Now let me go, let me go to glory!" *But the time of need*, as she emphatically called it, over and over again, was not yet past;—"deep called unto deep,—pain followed pain;" but all within was calm: her soul was fixed trusting in God; and, in the midst of the conflict, she exclaimed, in a way of triumph, "My God, my God!" These were her last words; and soon after, her soul was conveyed into mansions of glory.

MRS. JANE HOWARD

Was born January 7, 1749. She had the advantage of a pious education; but it does not appear that the work of grace was begun in her heart in early life. In Oct. 1777, she was married; and in Nov. 1785, was united to the church of Christ at the Tabernacle, near Moorfields; since which, by her humble and consistent conduct, she adorned the doctrine of God her Saviour. Through the care of her family, and afflictions of her body, she was often confined from the house of God; yet when any of the family returned from it, she would eagerly inquire the text, subject, &c. On Sunday, Dec. 19, 1802, she said to her daughter, "I have three cares: the care of my body,—the care of my family,—and, what is of far greater importance, the care of my soul. I am not so comfortable as I was; but I have been thinking, that Jesus lives to intercede for sinners; and why may I not hope for myself? 'Tis true, I have not had the advantages you have had, yet the Lord kept me moral in my younger days; that was a mercy! I have not heard God's ministers with that attention I should have done: I have gone sometimes and thought, now I will try what I can remember, and see if I can't get good; and I have come away just as I went. I have had a family, but that was no excuse; and if I am spared to hear again, which is not likely, shall I hear any better? I am afraid not; yet I think there is reason to hope that Jesus intercedes for me: as I have so much encouragement in his word. He says, "Seek, and ye shall find; ask, and ye shall receive; knock, and it shall be opened." God was in Christ, reconciling the world to himself; and, "him that cometh to me, I will in nowise cast out." She then desired the seventh chapter of Romans might be read to her.

Thursday, Feb. 17, 1803, she said, She had been reading the tenth chapter of Hebrews, and could not help noticing the condescension of God, particularly from ver. 7 to the 14th. On the 18th she said,

She often doubted having any grace, because she could not tell the particular time when the Lord called her:—being answered, You can say, "I was once blind; now I see,"—she said, "I see I am a great sinner!" She complained of great deadness in prayer, &c. and of not finding her mind quite reconciled to the will of God: she expressed grief for dishonouring God so much by unbelief; and spoke of a book called, "Songs in the Night:" she found pleasure in it, as it was both scripture and experience. She desired a friend to read and pray with her; saying, "We may never meet again on earth; but, I trust, we shall meet in Heaven, where we shall for ever admire the way the Lord our God has led us through the wilderness."

19th. After reading the fortieth chapter of Isaiah, she spoke of the encouragement there was to wait upon God. In the evening, appearing worse, she was reminded of this promise, 'My grace is sufficient for thee;'—she said, "Yes, it is."

20th. She desired the third chapter of John, &c. might be read to her. In the afternoon, she took an affectionate leave of her sister; saying, "I hope, my dear, you will seek Christ, as nothing else will avail when you come into my situation."

21st. She said to a friend, "I am very uncomfortable; I can neither believe, nor pray." Her friend said, 'Then you can hope in God's mercy.' She said, "Yes, I can do that."

22d. Being restless, those words were repeated to her, 'Oh, that I had wings like a dove, for then would I fly away, and be at rest!' She said, "Yes; for I shall have no more rest here!"

23d. One asked her, if she recollected that verse, 'For our light affliction, which is but for a moment?' &c. she said, "Yes." A verse of one of Mr. Hill's hymns was repeated to her:—

"When Jesus we in glory meet,
Our utmost joy shall be complete!
When landed on that Heav'nly shore,
Death and the curse shall be no more!"

She desired the hymn might be read to her. She said to a friend, "What shall I do?" Her friend replied,

"God's love in time past
Forbids you to think
He would leave you at last,
In trouble to sink!"

Conscious of her weakness, she frequently exclaimed, "Lord, undertake for me!" and repeated this verse,

"I'll speak the honours of his name
With my last lab'ring breath:
When speechless, clasp thee in my arms,
My joy in life and death!"

On mentioning these words, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.' 'Believest thou this?' She said, "Yes; I have fled for refuge to the hope set before me!".

A few minutes before her departure, with remarkable emphasis, she said, "Jesus says, he'll cast out none that come to him;" and soon after, her immortal spirit took its flight to realms of glory; and she became a partaker of those joys which her weak faith was almost afraid to anticipate!

POETRY.

THE NATIVITY OF CHRIST.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night," &c. Luke ii. 8—20.

PALEMON.

The silver moon emits her feeble light,
And dissipates the gloomy shades of night;
What men on earth a happier life can lead,
Than we, who watch and keep the woolly breed?
From nightly prowlers we our sheep defend;
'Tis innocent delight our flocks to tend:
No cares perplex our mind,—a shepherd's life
Is all tranquillity devoid of strife.

MELIBÆUS.

Twice ten long summers have roll'd o'er my head,
Since I a peaceful shepherd's life have led:
I fear nor summer's heat, nor winter's cold,
But daily lead my harmless flocks to fold.
Retir'd from turbulent and busy scenes
Our tranquil life, no trouble intervenes;
The praise of God our leisure time employs;
'Tis this which constitutes our chiefest joys.

CORYDON.

True, Melibæus, nought with this can vie,
The world's delights must soon corrupt and die:
Religion ne'er can lose its heav'nly pow'r;
'Tis but enliven'd by affliction's hour.
The sensual pleasures of the rich and gay,
Are but the short-lived meteors of to-day:
I wish not to obtain this world's renown,
My better aim is an immortal crown.

DAMON.

How sweet's the bread which industry obtains!
Far more delicious to the rural swains,
Who daily by laborious toils are fed,
Than greatest feasts on royal tables spread.——
But see! What beauteous vision meets my eyes,
Descending from the region of the skies,
Array'd in robes of dazzling lustre bright,
Far too resplendent for the mortal sight!

FIRST ANGEL.

Good shepherds, there's nothing to fear,
No danger nor trouble is nigh;
An angel from heaven is here,
A messenger sent from the sky,
Good news of SALVATION I bring,
And to earth celestial PEACE!
The birth of a SAVIOUR I sing,
A blessing which never shall cease.

SECOND ANGEL.

MESSIAS appears upon earth,
A SAVIOUR is born to mankind;
No grandeur is seen at his birth,
He's meek, in a manger reclin'd:
The Father's all glorious Son
Is born guilty man to release;
A heaven on earth is begun,
A heaven of love and of peace.

CHORUS OF ANGELS.

MESSIAS to mortals is given:
We'll tune all our harps string'd with gold;
We'll praise him for ever in heaven,
But ne'er can his mercy be told.
All glory to God thron'd on high,
Immanuel's name let us sing,
Through all the vast courts of the sky,
For ever the echo shall ring.

SHEPHERDS.

What joyful news to us are told!
The SAVIOUR promis'd long;
The glorious child let us behold,
Let him employ our song.
Whilst angels tune their harps above,
And sing MESSIAH'S birth;
Let *us* proclaim our SAVIOUR'S love,
Who brings us peace on earth.

POIMENICUS.

RESIGNATION.

NO more my soul at disappointment grieve,
Can flowing tears thy fate controul,
Or sighs, thy woes relieve?
Adversity is virtue's school,
To those who right discern;
Let me observe each painful rule,
And each hard lesson learn.
When winter's clouds obscure the sky,
And heaven the earth deforms;
If fix'd the sure foundation lye,
The castle braves the storms.
Thus fix'd on Faith's unfailing rock,
Let me endure awhile,
Misfortune's rude impetuous shock,
And glory in my toil.
Affliction will not always last,
Or tho' it should remain,
Yet I each painful moment haste,
A better world to gain;
Where adverse strokes no more shall wound,
Nor faithless friends destroy,
Where truth and piety are crown'd
With never fading joy.